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America Secures One of The Three Greatest Preachers in The World

We quote the following article by William Durban, of London, from the *Christian Herald*:

In certain respects, Dr. Jowett is undoubtedly the most influential of British preachers of the time. He is considered by his most competent brother preachers to be the greatest living master of the homiletic art: I have listened with wonder and delight to his deliverances, both from pulpit and platform. He is never ostentatious, never commonplace. Like the famous Dr. Thomas Binney of half a century ago, he is skilled in producing profound effects both on the intellect and on the heart of his hearers by his declamations somewhat argumentative. This method is one of the secrets of his power. Further, he never indulges in "small talk" in his utterances. He can be satirical without becoming embittered, and delicately humorous without descending to the realm of the comic. His preaching often offends the pride of worldly hearers but never shocks their sense of refinement. Not an "anecdotal preacher," he delights in drawing lessons from incidents that have occurred in his own experience or under the range of his own observation.

It is specially to be noted that Dr. Jowett is not only a great preacher, but is equally noted as a Christian worker and as a leader amongst what are known as the Free Churches, as distinguished from the great Established State Church of Anglican Communion. He was born in Halifax, in Yorkshire, that great nursery of Puritanism and Protestant Nonconformity, in 1864, and received his early education at Hipperholme grammar school. At seventeen he was admitted a student at Yorkshire Independent College, Airedale, the Congregational Church at Halifax, of which he was a member, recommending him as eligible to enter on a course of preparation for the ministry. Winning a scholarship he proceeded to the University of Edinburgh, where he took his M. A. degree in 1887. Mansfield College, Oxford, gave the finishing touches to his ministerial training, under the training of the famous Principal Fairbairn. In 1889, J. H. Jowett obtained his first ministerial charge at St. James' Congregational Church, Newcastle-on-Tyne. There he remained till 1895, throwing himself with such energy and enthusiasm into the task of developing the various agencies of the church that during his pastorate its membership was doubled.

The death of the revered and beloved Dr. R. W. Dale in 1895, led to a unanimous call from

Carr's Lane to J. H. Jowett. The call was accepted after much prayerful consideration. In his first sermon to his Birmingham congregation, Mr. Jowett said: "I have to take up the work of a man who moved with rare and reverent intimacy amongst the greatest truths of the Christian religion. This pulpit has never been belittled by the petty treatment of small and vulgar themes. The familiarities of the pulpit here have been sublimed. I feel my poverty most when I remember the purity and the altitude of spirit which gave possibility to his profound spiritual discernment. To be able to enter, as he did, into the burning bliss of the eternal light required a consecrated and thrice-purified soul."

In sixteen years Dr. Jowett has accomplished a marvelous local work, sociological and philanthropic as well as spiritual. Carr's Lane Church has become a center from which pulsate potent radiating influences. The building for worship itself has been modernized and beautified at a cost of \$35,000. In 1898, the 150th anniversary of the church was commemorated, and it was resolved to purchase a portable church to lend to poor congregations, and this was done again and again.

Digbeth Institute will be Jowett's own monument in Birmingham. He conceived the idea that the numerous useful agencies which had always been earnestly promoted by the church, could be better pursued if all were brought together in a large, well-equipped, and attractive auxiliary building. This was erected, and playing fields were purchased at a total cost of \$150,000. The scheme has become famous throughout the land. Mrs. Jowett's class for young women alone has grown to over one thousand members. Dr. Jowett has held the distinguished post of president of the Congregational Union of Great Britain. London has again and again sought to annex him, but he has never listened to any invitation to quit Birmingham until the repeated call was pressed upon him from across the Atlantic.

The call for stewards to be in charge of the great missionary exhibit, "The World in Boston," for a month beginning the last of April, has been answered by 10,371 persons. They will wear the native dress of the people they represent and will each serve two hours or more a week. They are now being trained in the history and work of missions so that they can answer intelligently the questions of visitors,

Dr. Jowett's Farewell Sermon

As Reported by and Printed in The British Weekly.

I think I must have read the New Testament through in trying to find the words that I thought would be most suitable for this service, and at length this laid hold of me, which I hope may lay hold of you: "I press on if so be that I may apprehend that for which I also was apprehended of Christ Jesus." "I press on," says Paul in the Epistle to the Philippians, "I press on if so be that I may apprehend that for which I also was apprehended of Christ Jesus."

The Supreme Glory of Life.

And what have we there for a service like this? Well, first of all, we have a statement, clear and vivid, of the supreme and distinctive glory of human life. And what is that supreme glory of human life? Here is the phrase in which the Apostle describes it. "I was apprehended of Christ Jesus." The Apostle Paul, your brother, my brother, our kinsman in the flesh, our companion in sin, in sorrow, and in common need, felt himself and knew himself to have been gripped by Jesus Christ his Lord; and I want you, if you will, before I try to analyze the content of the experience, to mark the force of the words, the figure of speech, which the Apostle employs. He said that he knew himself to be apprehended, gripped, laid hold of, by the Lord Jesus Christ. Now, we see the force of the word which is here translated "apprehend." It is used elsewhere in the Christian Scriptures, elsewhere in the New Testament Scriptures, and perhaps, if we take just two or three instances where it is otherwise used, we may find different colorings by means of which we may be able to interpret the Apostle's word and mind. Here is a passage where it is used. It is used in the narrative of the boy who was possessed by a dumb devil, and the record reads, "Wheresoever he taketh him, he teareth him," and it is the word translated "taketh," the dumb devil taking hold of the boy and leading him, and the Apostle lays hold of that word, the grip of a devil, and employs it to interpret what he conceives to be the grip of his Lord. It is used again in another place with a slightly different coloring. "Take heed," said the Master, "lest that day should overtake you as a thief." It is the grip of a brigand. In a third place the same figure of speech is employed. "Take heed lest darkness come upon you," the arresting grip of the night, twilight stealing into your chamber, and making you drop one thing after another, your book, your sewing, until every liberal and liberalizing ray has gone. Now, I ask you to put these various colorings together and bring them to interpret the Apostle's sense of the apprehending grip of his Lord. He believes himself to have been gripped by an unseen hand, with a grip as continuous as the pressure of the twilight, as quiet as the stealthy fingerings of a thief, and as dominant as the possession of a devil. "I was apprehended of Christ Jesus." Such was the force of the grip. Can we analyze the content of the experience?

When I hear my great apostolic brother, the Apostle Paul, saying that he felt himself apprehended by Christ Jesus, and apprehended in that almost violent way, can I in any way become aware and intimate with the nature of the experience? What did he mean by it? What had laid hold of him? Has it laid hold of me? Has the same strange mystic hand come out of the Unseen and apprehended you? Or are we strangers to the Apostle, and cannot share his experience? What does he mean by the grip? And what was the hand by which he had been arrested? Well, I think, first of all, and I scarcely know how to put this first point, but first of all, Paul knew himself to have been laid fast hold of in Christ's great redemptive purpose for the race. Listen to this: The Apostle Paul believed himself to have been personally concerned in the eternal councils that took place in the awful secracies before the worlds were made. Do you gasp at that? Well, you know, I am coming to the conclusion that we are only touching the real marrow of things when we do gasp. The wonder of the appeal to me in my growing prime is overwhelming. Listen to it again. Paul pondered on the purposes that were brooding "before the worlds in order stood or earth received her frame," and he believed that he was in the grip of those purposes, that the hand out of the eternities reached forth and apprehended him. He believed, let me state it very quietly, he believed that the divine love-hands were moving towards him before yet he was born. And I can by will of mine, I can by bequests of mine, stretch out my hand and grip generations yet unborn. And the Apostle believed that the love-purpose of the eternal God in Christ stretched through the ages and laid its apprehending hands on every child of the race. Paul heard, and received, and believed that wonderful word of the Lord, "I have loved thee with an everlasting love." He believed that he was gripped in the love-purpose of God even before he was born. "I was apprehended of Christ Jesus." And there is a second significance in the grip of the unseen hand. Anybody who is familiar with the writings of the Apostle Paul knows that Paul believed himself to have been gripped at birth by the discriminating love and grace of God for a unique and settled service. I want you to keep your minds for one moment steadily fixed on the Apostle's own faith and profession. The Apostle believed, and it is a very sacred thing to state, that when he was born God in Christ laid hold of him for a special and individual destiny.

The Individual Calling.

He never regarded himself as a chance atom, whirled about in a chance world, a mere grain among an infinitude of grains, blown hither and thither like desert dust. He believed himself at birth to have been gripped by the Eternal, and discriminated and ordained. He dares to say very quietly, and yet with profound conviction, "He separated me from my mother's womb," gripped me there. What do you think about that? You may say what you please

about that. You may stagger before it, but there is one thing you are bound to admit—that a conviction of that character is of vital and immeasurable import in a man's life. There is infinitely greater force about that than the conviction of Wordsworth, who regarded himself as a dedicated spirit. It made Paul the kinsman of the prophet Jeremiah, when to his timidity and fear there came the same sacred mystical all-vital conviction. You remember that word of the Lord spoken to Jeremiah, "Before thou camest forth out of the womb, I sanctified thee, and I ordained thee to be a prophet." And once that conviction had laid hold of the prophet Jeremiah, God told him that all his timidities and fears would pass away, "that he would be a defensive city, an iron pillar, a brazen wall." I say that a conviction like that, that a man is laid hold of at birth by the infinitely gracious God, laid hold of for individual riches and individual issue and destiny, is a conviction of terrific strength. He was gripped at birth, apprehended by Christ Jesus, separated unto the Gospel of God. And if I may mention a third significance in Paul's ministry of this mystic grip of the Eternal, Paul believed that he had felt the sacred apprehending presence of the Lord on his way to Damascus, shaking him out of sleep, calling him out of the fields of error, calling him out of the vastes of sin, "Saul, Saul," and that tremendous word-grip felled him. He was smitten by it, arrested by it, in the full course of his passionate and vengeful career. Now, a man cannot misinterpret an experience like that. To the end of his days, whenever he remembered it, he stroked himself in his soul when he remembered the hand that arrested him in his fierce and violent career. Put all these things together, I say: that the Apostle knew himself to have been apprehended, laid hold of by the Lord Jesus before his birth, at his birth, after his birth; mystically gripped that he might be ed into righteousness, gripped for the prize of the high calling of God in Christ, gripped that he might be presented faultless before the presence of his Lord with exceeding joy. Now, that is what I venture to call the supreme and distinctive glory of human life, universally, for that has been my gospel here in Carrs Lane, as I call you to witness, from the first day until now; that I have dared to universalize, gloried in universalizing, everything that was experienced by the Apostle Paul; that nothing that was offered to him as the love-gift of the Eternal God is denied to me; that what he could claim as his inheritance, we can claim; that the love-grip he felt, we may feel; and I say that that conviction, that a man is apprehended by the Lord Jesus, is the supreme and distinctive glory of our souls. It is true of everybody here—I wish I knew how to say it so that you would feel it—it is true of everybody here; everybody here is included in the sacred love-purpose which breathed in the secret and eternal councils of the Lord. Everybody in this church has been loved with an everlasting love, and everybody here was marked at birth, marked out at birth, separated. Do you believe it? Are these words,

or are they sublime realities of God's Word?

A Discriminating Affection.

Everybody here was separated at birth by a discriminating affection to an individual role, to individual service and to individual destiny. I am carefully reading my words. The Lord's discriminating, individualising love was on you at your birth, as personal in its hold as the love-grip of the fondest, tenderest mother who ever clasped her new-born babe to her breast. Do you believe it? Tired men and women, is that a gospel? That you were as much to God, and are as much to God, as the babe which first found its way to a mother's breast was to the mother who bore it. I proclaim it on the authority of the Word. We are separated from our mother's womb, and the singular and discriminating love of the great eternal God grips us all. And as for the third kind of grip to which I referred, everybody here has heard the gripping word on the way to Damascus. You may have persisted in your determined ways, but the love-hand followed, and that is on you still, and it is on you to-day, and as I speak it grips you. "Saul, Saul, why, why, why?" You heard it when you were twenty, when you were thirty, when you were forty, when you were fifty, and all this gospel of the apprehending love-grip is not only true of everybody here, but of everybody not here. It is equally true of those existing in weary, reeking kennels, and weary souls dwelling in stately castles confronting wide domains. It reaches you and everybody. I glory in the width of the gospel I preach. I shall glory in proclaiming it in New York, as I have gloried in proclaiming it here: that everybody is in the love-grip of the eternal God.

Could there be anything bigger than that to say to anybody? Does anybody know a bigger thing for me to say when I get across the waste of water? Can I go to anybody and tell them a bigger thing than that the infinite God knows them, and that he loves them with an everlasting love? My brethren, our daily struggles are often hard and difficult, and the road is frequently flinty, and our feet are often broken and bleeding, but the years are going and they are going very fast for many of us, and they wear and tear us and "moth and rust doth corrupt, and thieves break through and steal," and when the leaves begin to fall, how then? What say you about this for a gospel in the day of decline? "Apprehended by Christ Jesus?" And what say you of this in the days of your prime? "Apprehended by Christ Jesus." I proclaim it in my last sermon here as minister as the oldest and the newest and the best bit of news I know, and I proclaim it as the distinctive glory of the souls of men. We have been apprehended by Christ Jesus, and nobody is out of his grip. Now I turn very briefly to the second part of the text. I think we have in the Apostle's word not only a statement of the supreme glory of human life, but I think we have also a statement of the supreme ambition of the Christian life. Now put the two together; reverse the order. Paul said, "I have been apprehended by Christ Jesus;" then he says, "I press on if that I may

apprehend that for which he also apprehended me." And I say that is the supreme ambition of Christian discipleship. Our distinctive glory is that we are gripped by the gracious love of God, and gripped that he may bring us to righteousness and the prize of the high calling of God in Christ Jesus; and the supreme ambition of a disciple of Christ is to lay fast hold of the same glorious end. "I press on if that I may apprehend that for which he apprehended me." And he does not play at the holy business. Our English phrase, "I press on," is almost lamentably weak in bringing out the riches, the vigor, the terrific vigor, of the Apostle's own words.

I Press On."

There is in the words, "I press on," the sleepless passion of the persecutor; there is in the word the hot-footed intensity of a hound that has got the scent. Do you lay your mind on that figure? Have you watched a hound that has just found the trail? Keep that in your mind and then hear the Apostle Paul, "I press on." Having found the scent, the trail, the track, "I press on if that I may apprehend that for which he apprehended me." And that was the supreme ambition that moved him. And mark you, if that be the ambition of the Christian life, the mind centres not upon a detached reward, but upon a vital character. We are not ambitious, if we are Christians, for something outside us, we are ambitious to realise something within us. We are never going to golden streets in heaven unless there are first of all golden streets in our souls. The golden streets of paradise are first of all to be found in the radiant highways of the spirit, and the pearly gates of paradise are first of all to be found in pure lustrous motives that open out into rooms and fields of unselfish service. No one is going to have anything worth calling a harp in glory who has not already harped music in his own soul. But these things are symbolisms not of a heaven outside but of a heaven within. And the only crown I covet, and it is the only crown coveted by the Apostle Paul, is a crown of glory, which is a crown of life. The supreme ambition of the Apostle Paul was for a certain quality of soul, a certain nature, quality, beauty, glory of life. And what kind of life was he seeking with all the intensity of a hound, and with all the passion of a persecutor? It was life sensitive, gloriously correspondent, delicate on every side, abounding in kinships and fellowships, reaching out in unselfish ministry among his fellow men. The life he coveted was not merely characterised by height, but was characterised by breadth. "If a man say I love God," and have height of life, "and hate his brother," and has no breadth of life, says the loved disciple, "he is a liar, and the truth is not in him." And a character of that kind, a character that is to be distinguished both by height and breadth, will not be expressed in selfish and cloistered solitude, in some narrow closeting and estrangement from his fellows. It will be found in the broad channels of life-long service in God's kingdom. You know

how the Apostle's ambition expressed itself. He says, "I press on if that I may apprehend, and how did the pressing on express itself in his own soul and life? Certainly by a glorious height. I do not know any man, who, when measured vertically, is so gloriously lofty in soul as the Apostle Paul. You remember the phrase which expresses the vertical altitude of his spirit. He speaks of "dwelling in heavenly places in Christ Jesus." He speaks of being "risen with Christ," he speaks of "seeking those things which are above where Christ is." There is certainly height and loftiness in his ambition. And as for breadth, look at the correspondences of it, look at the vastness of his sympathies, look at the intensity and tumult of his travail. "I would be all things to all men that I may win some." I say no man going to apprehend a character like that, any man is going to win a prize like that, who is not engaged in winning that prize for others. Discipleship finds itself in apostleship. We gain while we lose ourselves in service. And so did the Apostle Paul gradually, and only gradually, begin to apprehend the glory for which he had once and for ever been apprehended by Christ. I want to ask you, my brothers, what ambition you would place alongside this? What is there to be named in comparison with it? I suppose that when we reach our fiftieth birthday, there are many things that once concerned us that begin to look very little. When we reach even the prime of our life, there are certain things that begin to drop as unworthy of a man's ambition and crown, and certainly in comparison with the ambition of the Apostle Paul, every other kind of ambition seems exceedingly trifling. Everything else seems to pale with the swift transit of the years. Mere ease sours into disquietude. Money has fewer and fewer markets as we grow older. You did not catch that, did you? Money has fewer and fewer markets as we grow old. Fame turns tawdry, like street decorations after the rain. In every other kind of ambition "the worm dieth not, and the fire not quenched." But the Apostolic ambition lives on, and endures, and is satisfying—the ambition which has partnership in the purpose of Christ, which has fellowship with the heart of Christ, which seeks to become clothed in the glory of Christ; and in the course of the salvation "I press on," he says, "that I may apprehend that glory for which I was apprehended in Christ Jesus."

And now I come to my closing words, and wish I knew how to speak them. I have prayed, if you will pardon that personal word more perhaps than usual, that in the closing words of my ministry many a man and woman may find the epoch of their life.

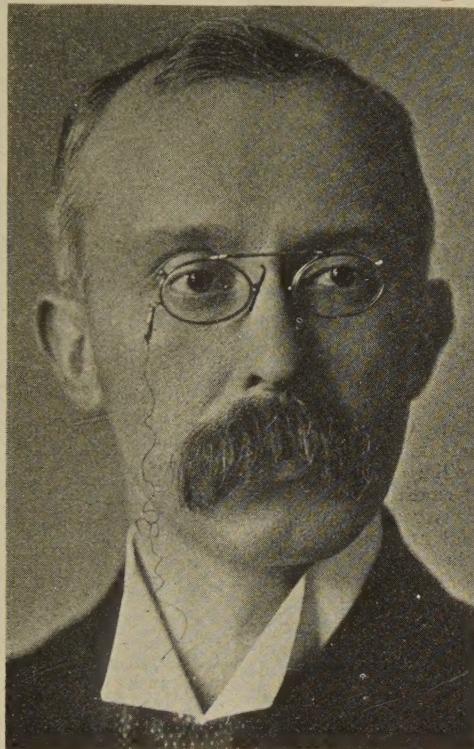
And now my last word to you is this: God's holy love has hold of you just now. You have been apprehended by Christ Jesus. Do not be bowed down in despondency or in despair. Lift yourself up. Be keen in your quest of the glory, keen as a hound. Live up to the highest. Live unto the Lord Jesus Christ. Take down all your unworthy aims. Claim your inheritance. Put on your real man-

hood and your real womanhood in Jesus. Begin to do it now as I close my ministry. The Lord's hand is upon you. Tell the good news to yourself. Tell the good news to others. Answer the love-grip. Kneel and obey.
"O Love that will not let me go,
I rest my weary soul on Thee:

I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

* * *

"Till in the ocean of Thy love,
We lose ourselves in heaven above."
Amen.



J. H. JOWETT, D. D.

It is said of the sainted McCheyne that his whole life is full of hints for ministers. The following fragments are selected:

(1) Much of his sermons were the drawings out of what he had carried to the people in visiting during the week. (2) It was his custom to keep up the remembrance of his ordination to St. Peter's, Dundee, by always preaching on the anniversary on the same text. (3) The heads of his sermons were not milestones, to remind you how near you are to the journey's end, but milestones, which fixed and fastened all he said. Divisions are often dry, but not so his; they were so textual, and so feeling, and brought out so clearly the spirit of the Scriptures. (4) He aimed to arrive nearer at the primitive mode of expounding Scripture, which is too little thought of now. (5) He would generally visit some one or two of his dying parishioners on the Saturday, with a view of being more stirred up for the Sunday's work, to preach as dying to dying men. (6) He would often spend several hours in visiting from house to house, and then collect the people, and preach to them in the evening in some of the houses. (7) The cry of Rowland Hill is often found at the end of his sermon notes—"Master, help!"

These are the three certitudes which will make every minister a success—to know his Bible, to know himself, and to know his people. We are not looking for the orator, the rhetorician, or the profound scholar. A minister may be all that and still be a phenomenal failure. Moody is the best illustration at hand of the truths we are trying to impress. He knew his Bible, he knew himself, he knew life, and could knock successfully at the door of every heart. We have heard him violate the laws of correct speech; we have listened to him when there was a striking lack of consecutiveness in his thought; but we never heard him speak when he did not carry, with irresistible force, the message which he had gotten out of the Bible to the hearts of his listeners.—*Zion's Herald*.

Immortality and the Resurrection

The old Greek architects were often careless of the solidity of the soil on which they built their temples, and so, many of them have fallen in ruins. The Temple of Immortality can be built only upon the rock of that proclamation—Jesus Christ is risen from the dead.

The Call of the Country

REV. N. W. STROUP, A. M., B. D.

One of the most important calls of this present hour is for more efficient and able leadership in the work of the country church. The Christian church during the last ten years has been so absorbed in the perils of the city that the problems of the country have been seriously overlooked. Then, too, the modern mind is so dominated by the thought of urban supremacy in commercial conquests and the urban shame of public immorality and crime that it has become popular to deprecate the man from the country.

The fact is that seventy-five per cent of the nation's leaders in business and religion who now reside in the city were born and trained in the country, and this should make us slow to depreciate the "Man with the Hoe." "The other half," which we may designate the rural half, comprises at least 45,000,000 of our population. We need not hesitate to state that the verdict of a century of proud history is, that the rural vote is the best moral assets of the nation. The man who tills the soil, up to the present hour, in county, state and national elections has been the man who has done the most to safeguard the integrity of the republic. Again, this half is almost wholly composed of American-born citizens, a fact which has much to do with the strength of foregoing statement. The "other half" is conservative and sound in its intellectual, social and moral life.

The theme and tenor of the great conventions and assemblies, both political and religious, would lead one to think that possibly the country population has recently suffered the fate of the people of "Atlantis." This spirit is exceedingly contagious and even the immigrant feels its controlling power and settles in the congested city in preference to the healthy country. The young man who enters religious work takes it for granted that the only sphere of activity really worth while is in the large city. He may endure the small city for a time, but as for the country or village church which has the biggest and most productive "Half" to deal with, he rarely considers it even probable that the Lord called him to make a specialty of this great problem.

The people seem to become indifferent to the work of the country church just at the hour when these communities are entering upon a new era of progress. The coming of free mail delivery, the country telephone, centralized graded schools, the improvement of roads, the suburban electric railways, postal savings banks, the doubling of land value and many similar improvements, have all added to the stability and ability of the out-of-city people. This is no time for the abandonment of the country church, but the opportune hour for a great advance. We must retrench our position and reaffirm our purpose to make the rural minister a leader of the social, intellectual and spiritual forces of the entire community. We must send men to these fields who possess a large vision of this particular work, who are sufficiently strong and self-sacrificing to control the situation, and "who can rally the discouraged and disorganized forces" and prepare for conquest and victory.

But, you say, we haven't the men of that type to send, and furthermore, the financial support is

insufficient. The same problem of men and money that we face in the mission field. What glory in the fact that we are willing to send a man to labor in China for ten long, hard years, and win one convert, and how about supporting men to go out and seek to save the lost in the haunts of our own land. There are many whole townships, even in Ohio, where there is not one pastor, but no religious service of any sort either for the children or the adults. Can we afford to permit such a state of affairs to exist, or in other words, do we dare to so criminally neglect our rural brethren? The question is now whether or not the people now living in such places are indifferent to religion and are unwilling to pay a pastor a salary sufficient to support his family, but is it not our plain duty to see that they are given the Gospel and thereby brought into a clear sense of obligation to their children and the vital life of the community and state.

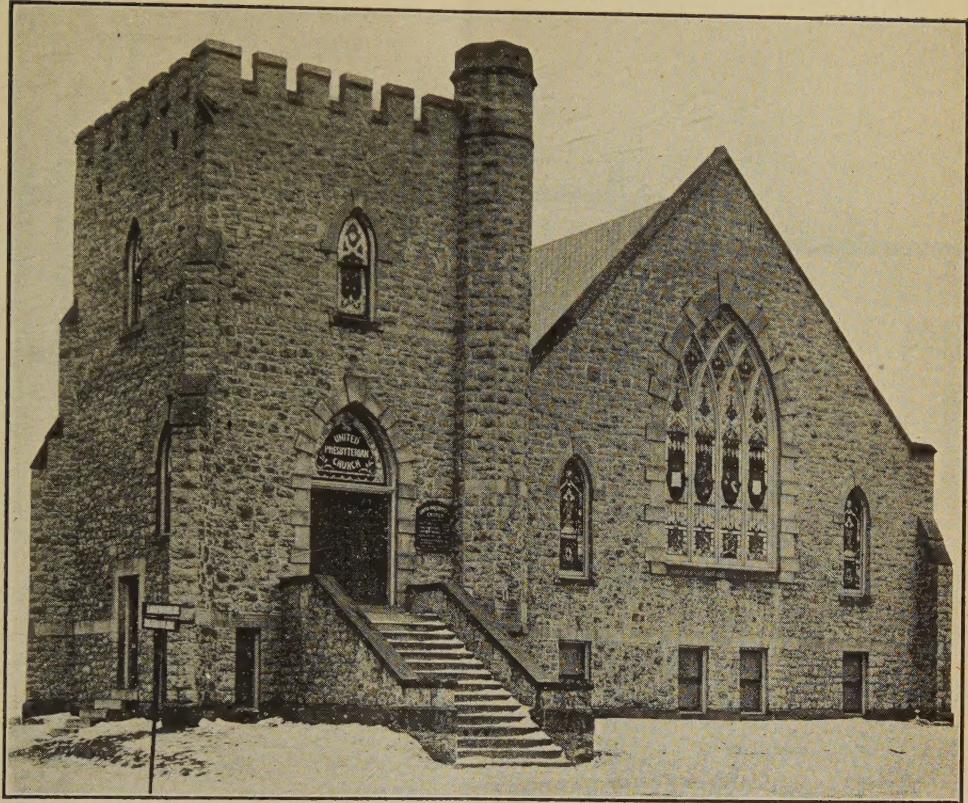
"The country pastor," says President Butterfield of the Massachusetts Agricultural College, "must have the social viewpoint, he must have a vision of a new rural life, prosperous industrially, beautified by art and truly redeemed. The rural problem is the preservation upon the American farm of a fine, strong, intelligent, educated, resourceful, honest class of men and women." The chief object of the farm is not merely food production, but the development of strong, clean, Christ-like young men and women.

In one of the chapters of "Our Country," Dr. Strong gives a very striking portrayal of two townships in Ohio, one of which was settled by Christian and the other by an infidel. In the first a church was organized under the roof of the first log cabin, while in the other one, the deadening effect of infidelity was prevalent. In the Christian community, there was established a school, a public library and an academy. Seven benevolent societies flourished, and at a very early period they organized the first school for the deaf and dumb in the state. This township is widely known for its moral and intellectual excellence. An exceptionally large number of young people entered colleges and seminaries, and the township has always been noted for its production of educators, ministers and other prominent professional men. The other township has produced no men of wide reputation and only a few enter professional life. In 1885, the assessed valuation of real and personal property in the Christian township was 56 per cent greater than that of the other township, which naturally possessed more fertile soil of the two. To these facts may add the text—"Godliness is profitable unto all things."

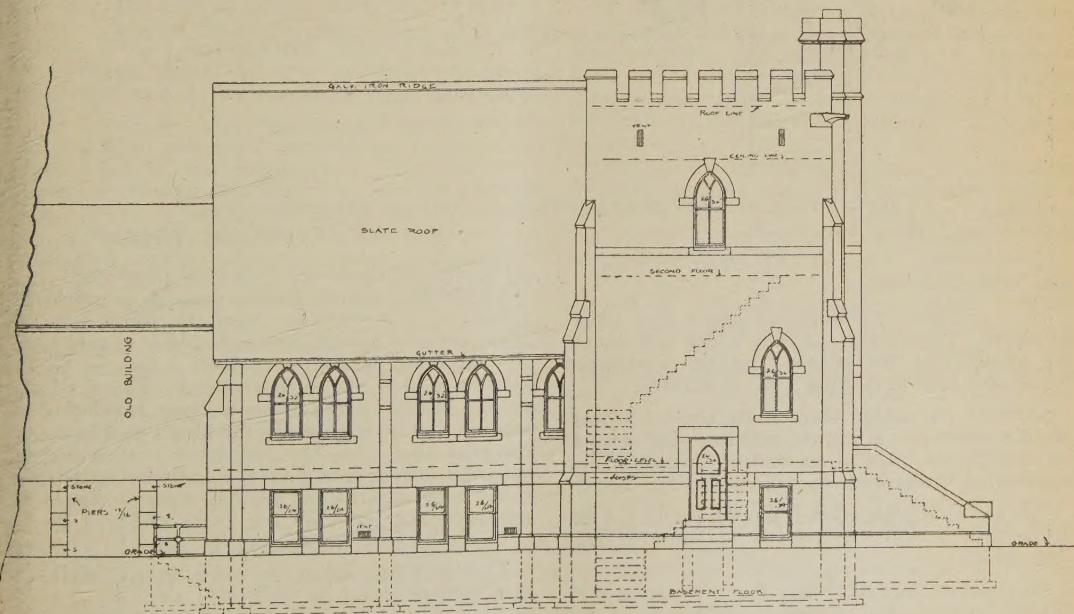
FORGETTING.

Let us forget the things that vexed and tried us.
The worrying things that caused our souls to fret;
The hopes that, cherished long, were still denied us,
Let us forget.
Let us forget the little slights that pained us.
The greater wrongs that rankle sometimes in the pride with which some lofty one disdains us—

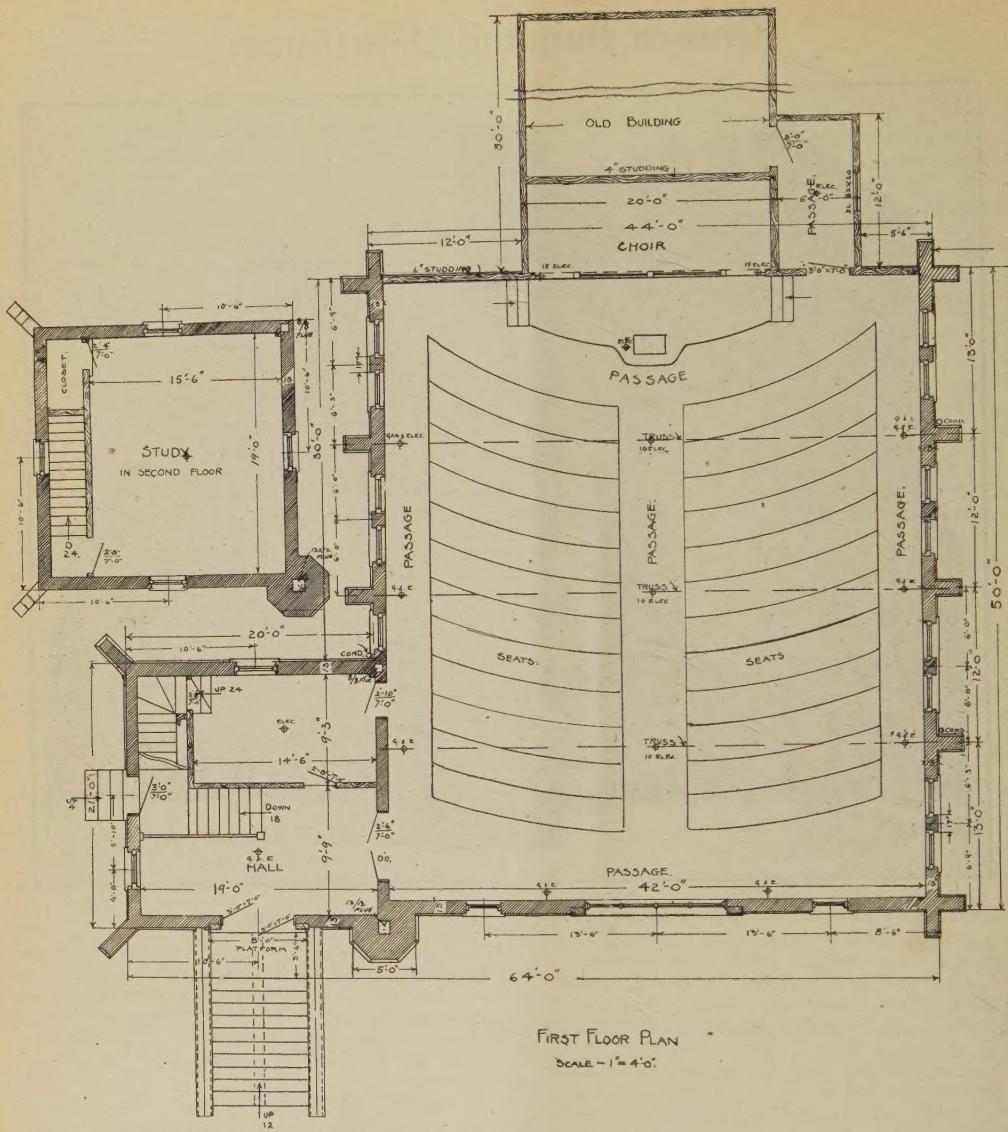
Church Building Department



UNITED PRESBYTERIAN CHURCH, LAKWOOD, OHIO



EAST ELEVATION
SCALE - 1/4"-1'-0"



DESCRIPTION OF UNITED PRESBYTERIAN CHURCH, LAKWOOD, OHIO
(See Illustrations)

Construction: Grey stone; rock-faced, trimmed with sawed stone.

Cost: \$8,000, including oak pews and pulpit furniture. The future addition, which will double the capacity of the church, can be constructed for \$6,000, making a total cost of \$14,000.

Seating: Arranged three rows, ten seats deep. Middle row faces platform, and two side rows at an angle; two main aisles and two single aisles. Auditorium seats 200, and basement 175.

The tower is planned to harmonize with the addition. It contains pastor's study and a large closs room.

This shows very low cost for a stone church. When completed the seatings will cost about \$30, lower than many wooden structures. Architect was Frederic Baird, Cleveland, O.

FIRST FLOOR PLAN

SCALE - 1" = 4'-0"

"WHERE DWELLEST THOU?"

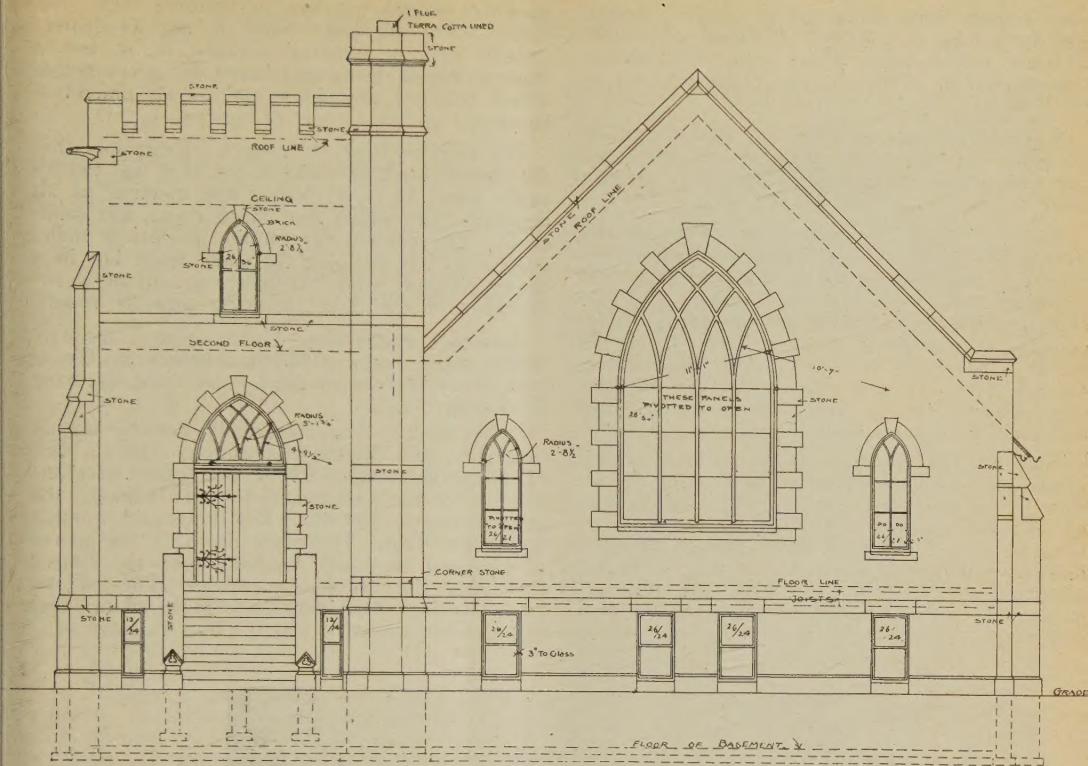
"Go tell the King his soul lives in an alley!"

So old Ben Johnson made reply as he returned a gift of five shillings from the king, sent in taunt because poverty compelled him to find narrow quarters in narrow streets. But in God's world a soul is not so constrained. There is legitimate excuse for Johnson's body inhabiting a lodging, but no excuse for the king's soul living in spiritual alleys, or for any other soul living in spiritual narrowness. In the Father's house are many mansions; wide abiding places. There is provision for opulence for every child of his.

But some live, all content, in alleys!

The nautilus builds its own pearly shell—to suit its size.

Each life builds its own temple—a house that should be larger and more beautiful with each completed day.—*Exchange*.



That New Church

F. AINSWORTH HOPE, PASTOR OF UNITED PRESBYTERIAN CHURCH, LAKEWOOD, OHIO.

Over 1,000 new churches will be started the next few months in every part of the United States. I wish to appeal for some careful thought concerning their form, arrangement and attractiveness. For the church is none other than the house of God and the very gate of heaven. A few things should be kept in mind concerning this most sacred and significant of all structures.

I. Location. The location of the new church is in a large measure a determining factor in the future life of the congregation. You may propose the erection of a church to take the place of the old one, which may be overcrowded, lacking all modern conveniences, and in appearance a mournful apology for the cause it represents. Are you going to locate the new church on the site of the old one. Some of the good orthodox brethren will contend for the old site, because there their fathers worshipped, and to it clusters many memories. In the country this location may be in the cemetery. It is unfortunate if it be so. But if the pastor patiently shows that like Christ, the dead are not really there but in heaven, and that if they were, the church could not serve them, that it is for the quick, that they may live indeed, and that if they do they shall never die.

The writer remembers a case of a new country church, which in response to sentiment was located in the cemetery. In a few years it was deserted. A little judgment or prayer would have directed the location at the cross-roads around which a community was springing up. If a country church, locate it upon the best improved roads.

If you don't you will be quarantined the very part of the year when the farmer has the most time to attend church.

If your location is in the city or suburbs, take a city map, or draw one. Show location of all other churches, and make a house-to-house visitation, finding nationalities and church preferences. Confer with some Christian and upright real estate men as to the future growth of the town or city.

If there are hills in the town pick out a commanding position—don't hide your light under a bushel, but pick a site, beautiful for situation—the joy of the whole earth is Mt. Zion. "The tribes went tip to it."

Don't build on a lot, because some member will give it, or because the church owns it. Decide the scope of your work. Is it to be conservatism of present members, who are Christians, or is it to be a line of advance work, a fort in the enemy's territory. It has been said that we really don't believe in foreign missions, or we wouldn't move our churches as soon as any considerable number of foreigners invade our church neighborhood. One Cleveland church has decided to build a few blocks farther out than the present location, planting their church in the center of their field, and also securing a location that has but few churches. The present structure is to be converted into a four-suite apartment house that will bring in a good rental.

Name your Church. The smallest waif on the street has a name. The clerk in a 5 and 10 cent

store resents being addressed by number, though you do it ever so politely. A name gives character and individuality. Many prefer Bible names. Use discretion. Chorazin and Sidon are not in good repute.

A young minister in Erie, Pa., bowed himself gracefully into the pulpit of a first church of that city with a suggestion that the church be given a name.

Architect. Said the wise man, "Prepare thy work and afterwards build thy house." The new church needs a wise head at the start. Let the building committee decide what kind of work the church is to do, and what are the needs of the church. A competent architect will build the house to cover the needs. Consult the architect also as to location and size of lot. He may decide to harmonize his plans with the surrounding buildings or plan a building in contrast to them.

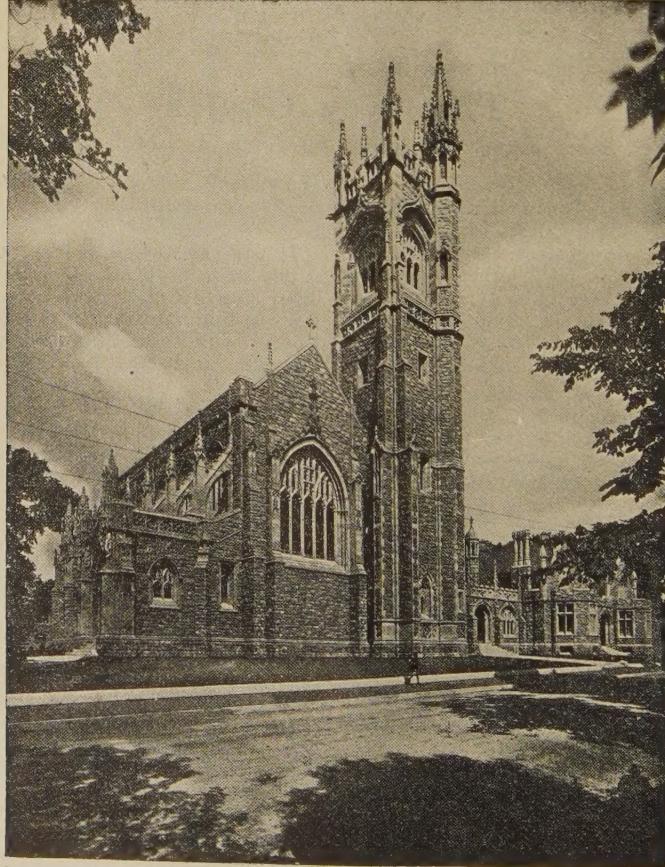
That movable sanctuary, in the form of a tent, was most carefully and definitely planned by the architect of the universe. Employed in the erection of Solomon's Temple were skilled Phoenician artificers. Both Tabernacle and Temple were after definite plans; the work was done by skilled workmen and the best and richest material was used. You can ill afford to compel a building committee or architect to use material which

members would not use in building their own houses. On the other hand do not let dealers swindle you in material because it is for a church, and is being purchased by a committee which has not the single eye of an individual buyer.

The new work of the church. Remember that the church work of today is not as it was twenty years ago. It is no longer the meeting of all members, for which one large room was sufficient. The present-day church comprises many auxiliaries. It is doing the same work but in a dozen different ways. Different groups of workers meet at the time, requiring separate rooms.

Acoustic Properties. Have your architect watch that. Some \$100,000 churches in Cleveland are deadeners of the human voice, speaking or singing.

Keep Sweet. The spirituality activity should keep pace with the material activity. It is a time of disappointments. Every one can't have his way. Give due attention to the men who put the most money in, but don't fall down and worship the golden calf. There are more of the poorer people, and they will probably use the church more than the wealthier members. They should have a voice. God may have given them ideas that the business man was too busy to listen to.



FAIRHAVEN MEMORIAL CHURCH, FAIRHAVEN, MASS.

Pipe Organ for School of Theology

The new organ in the chapel of the Iliff School of Theology, University Park, Denver, Colo., recently built and installed by the Wirsching Organ Company, of Salem, O., has been pronounced by competent musicians and the Denver Press, one of the finest west of the Mississippi River. The instrument is a gift of Mrs. Elizabeth Iliff Warren, wife of Bishop Henry W. Warren, and the builders were given practically carte blanche to supply an organ thoroughly in keeping with the lofty purpose, for which the institution was created.

The tonal resources comprise eighteen speaking registers, distributed over two manuals and pedal organ. All the manual registers, with the exception of the great diapason, are enclosed in two well boxes, thus enabling the performer to graduate the tone to any desired strength and to obtain effects, seldom found in organs of this size. It was the aim of the builders to produce a refined and artistic tone, without sacrificing the character of the individual registers, and at the same time not to lose sight of the fact that it was to be primarily a church organ, which in the ensemble, should not be lacking dignity and volume of tone.

The mechanical construction of the organ may be justly considered the climax of perfection in modern organ building. The action throughout, for keys, couplers, drawstops, combination pistons, etc., is tubular pneumatic of special construction, and only found in Wirsching organs. The response and repetition of this action is so perfect, that it is impossible for any performer to overtake it.

The windchests are of the individual pallet type, and on the universal airchest principle. All unsteadiness of the wind and robbing of wind by the larger and louder pipes, from the softer and smaller ones, is made well nigh impossible. The novel constructed box bellows, aid in no small degree, to the wonderful steadiness of the wind. It might also be said that the action is noiseless, even as in the most perfect grand piano.

The case is of rare artistic design, in thorough keeping with the general tone and architecture of the chapel, and its furniture. It was designed by the well-known firm of Rutan & Russell, architects, Pittsburg, Pa. The woodwork is of choice quartered oak, natural finish in wax. The display pipes are covered with genuine gold leaf.

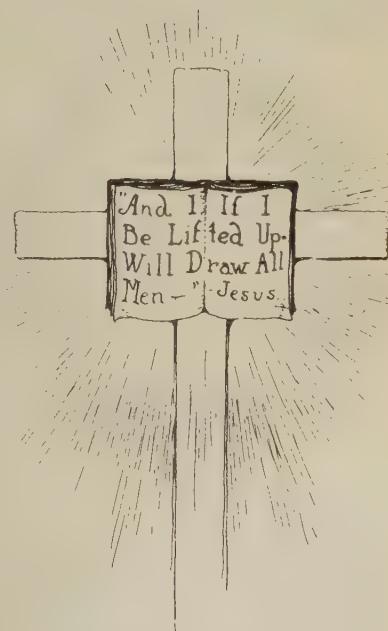
In building this organ, the markers have entered into their task con amore, and have supplied to the Iliff School of Theology and its donor an instrument by which they are proud to be judged.

THE PREACHER'S HIGH CALLING AND PRIVILEGE.

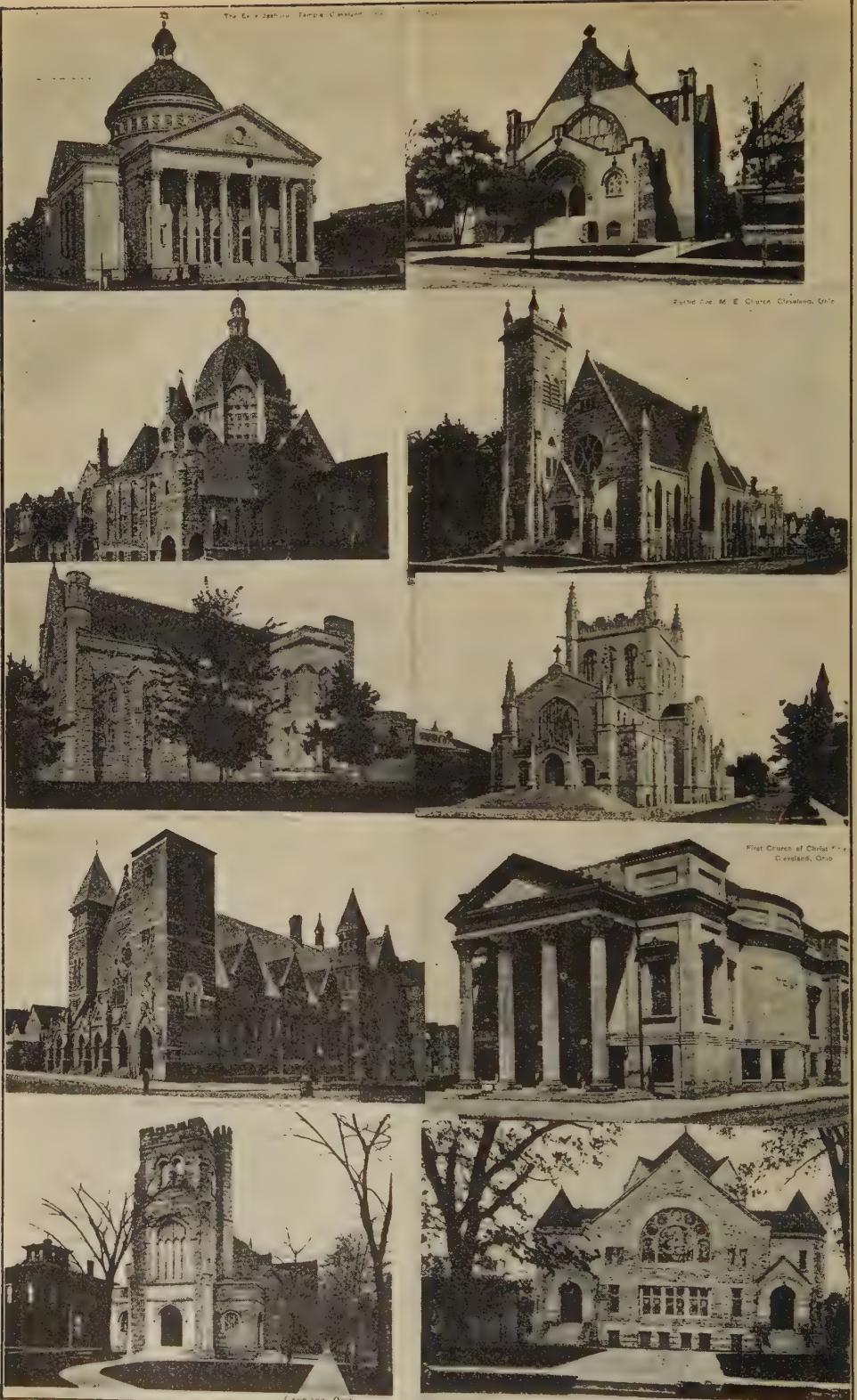
Rev. Newell Dwight Hillis recently said: "I sometimes wonder why everybody doesn't go into the ministry. Men talk about making millions in business. They ought to make millions to repay them for not being clergymen. I had rather go to the rudest country church to speak to men crude and rough and ignorant, and keep at little band pointing toward God's shining city, than to do anything else in the universe, or upon any throne."



BUILT BY WIRSCHING ORGAN CO.



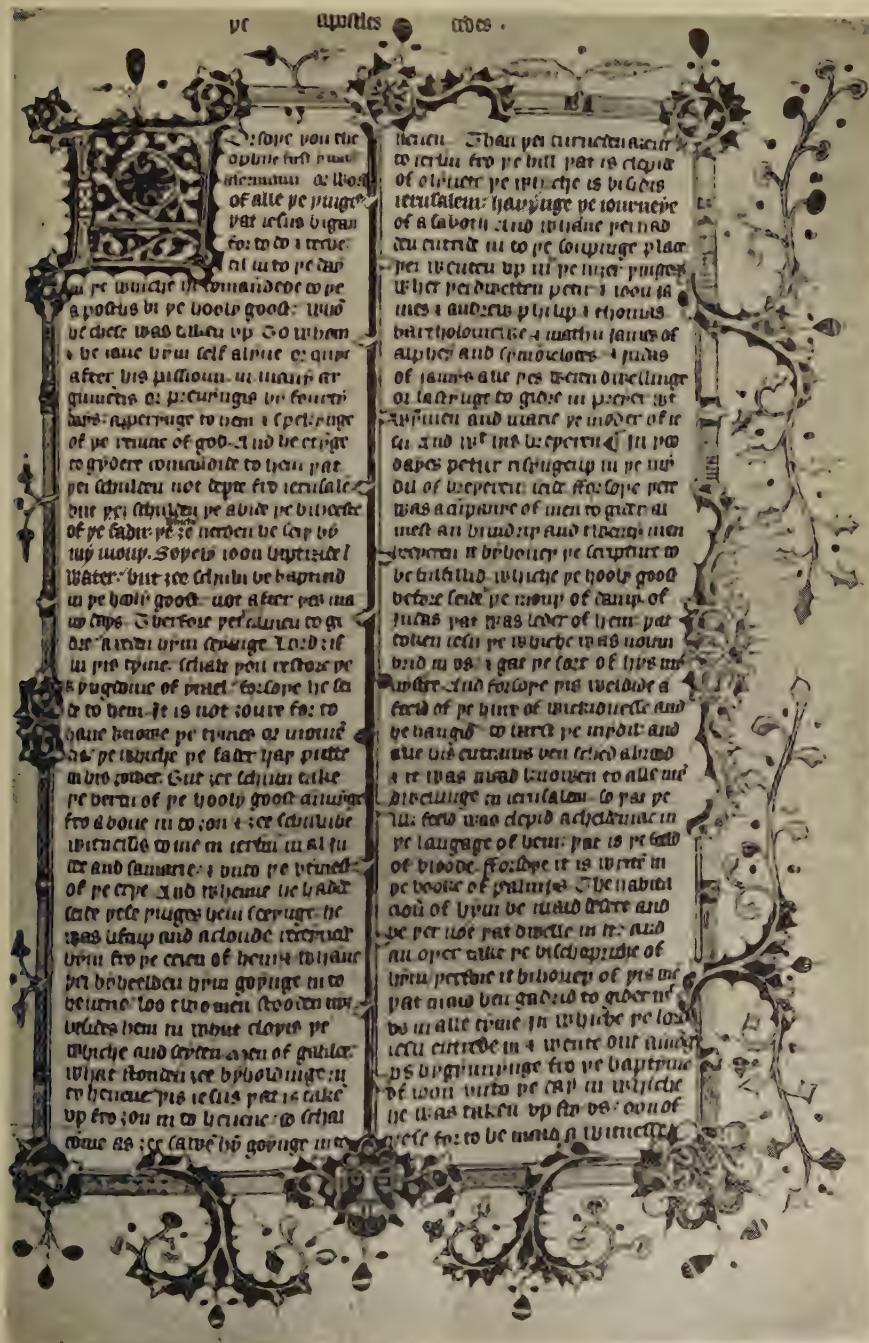
The theme of the San Francisco International Sunday School Convention is "The open Bible and the uplifted cross."



EXAMPLES OF CHURCH ARCHITECTURE.

THE 300th ANNIVERSARY OF THE KING JAMES BIBLE

WYCLIFF BIBLE 1384 TYNDALE BIBLE 1525 KING JAMES 1601
AMERICAN REVISED 1901



PAGE FROM THE WYCLIFFE VERSION—HAND WRITTEN AND ILLUMINATED
DATE BETWEEN 1380-1400—ACTS. 1:1-22

The First English Bible

The first complete Bible in the English tongue is the one known as the Wycliffe Bible. Parts of the Bible had been translated before this from the Latin into Anglo-Saxon and early English, parts of the Pentateuch and of the Psalms, and the gospel of John. But the entire Bible was given to the common people of England by John Wycliffe and his followers. The New Testament is believed to have been translated by Wycliffe himself; the greater part of the Old Testament by his friend, Nicholas Hereford, of Oxford. But Hereford's language was too learned for the popular ear, and it was shortly after revised and simplified by John Purvey, an intimate friend of Wycliffe. The New Testament was probably given to the public by 1380, and the Old Testament before 1384, the date of Wycliffe's death.

This translation was in manuscript, for the reign of the printing press had not yet come. There are about 170 copies now in existence. Most of them are plain volumes with little or no ornamentation. But here and there a rich man had commanded the service of a skilled scribe, who not only wrote the text with great care but also decorated his pages with beautiful and graceful designs.

Our reproduction is of a page of a Bible written on vellum about the end of the fourteenth century. It is in two volumes, the first

one incomplete, now beginning with the book of Proverbs. It originally belonged to Thomas of Woodstock, Duke of Gloucester, youngest son of Edward III, who was executed Richard II in 1397. His arms appear in the decoration of the first page of the manuscript. In the early part of the nineteenth century it belonged to Dr. Adam Clarke, the commentator, and after his death it was purchased for the British Museum.

The page is 17 by 12 inches. The initial letters of the chapters are illuminated and the first pages of the separate books marked with borders in gold and colors.

The page shown is the first page of the Book of Acts.

THE APTNESS WAS TOO MUCH.

A minister, a man of great vigor and blemish, while preaching one Sunday, bent forward and shouted out with great force the words of his text: "The righteous shall stand, but the wicked shall fall."

Just as these words escaped from his lips the pulpit broke from its fastenings, and he fell and rolled over on the floor before his congregation. Picking himself up he said:

"Brethren, I am not hurt, and I don't mind the fall, but I do hate the connection."

NEW YORK HERALD, FRIDAY, MARCH 8, 1911.

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100,000 Bibles To Be Given Away

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Record Order Placed by Gideons,
Who Plan to Circulate 50,000

In New York.

AMERICAN STANDARD BIBLE.

What is called the largest order ever given for Bibles has just been placed with the American Bible Society and Thomas Nelson & Sons. One hundred thousand Bibles are to be furnished as soon as possible. Twenty-five thousand copies are to reach San Francisco in time for the Triennial Convention of the International Sunday School Association, in June. These are being printed by Thomas Nelson & Sons. Twenty-five tons of paper are required, and it will take two months to finish the printing, the presses running day and night. Fifty thousand Bibles are to be distributed in New York next fall.

The American Bible Society is working its force of bookmakers on double time, and W. E. Henderson, the national secretary of the Gideons, who are distributing the Bibles, said yesterday that a procession of members bearing Bibles would

March through the streets of San Francisco during the convention and finally deposit them around a pyramid on the platform of the Auditorium, where they will remain during the convention and then be distributed in the various cities up and down the coast. Each Bible will contain these lines pasted on the flyleaf:-

If lonesome or blue and friends untrue, read Psalms 23 and 27; Luke 15.

If trade is poor, read Psalm 37; John 15.

If discouraged or in trouble, read Psalm 126; John 14.

If you are all out of sorts, read Hebrews 12.

If you are losing confidence in men, read 1 Cor. 13.

If sceptical, read John 6:40; 7:17; Phil. 2:9-11.

If you can't have your own way, read James 3.

If tired of sin, read Luke 18:35-43; 18:9-14; John 9.

If very prosperous, read 1 Cor. 10:12, 13. Happy conclusion, Psalm 121; Matt. 6:33; Rom. 12.

As the result of two commercial travellers meeting in a Chicago hotel a few years ago, forming the Christian Commercial Travellers' Association, 50,000 Bibles are distributed free each year by workers called Gideons among the hotels of the country.

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Give Its First Monthly Ex-

DECLARER AIR BOMBS

100,000 American Standard Revised Bibles for San Francisco. Part of this shipment go on the World Evangel Special.

The Holy Scripture

JAMES ORR, D. D., PROFESSOR OF APOLOGETIC AND SYSTÉMATIC THÉOLOGY,
UNITED FREE CHURCH, GLASGOW

THE FIRST OF SIX ARTICLES BY PROF. ORR.

It is a fact to be weighed that many religions besides the Jewish and Christian have "sacred books"—"Holy Scriptures," as they also would be disposed to name them. It becomes, therefore, an interesting question for Christians how and why *their* sacred books should be put on so exclusive a level, as inspired and authoritative, in comparison with others. The claim is far from being one that is universally admitted. The Mohammedan, e. g., would not allow that his Koran was inferior in quality or authority to the Christian Scriptures; as little would the other peoples, Persians, Hindus, Buddhists, who possess sacred writings. The question is a fair one: Is the exaltation of the Bible by Christians not due to a prejudice born of ignorance? Does the advance of critical and historical knowledge—especially the knowledge of other religions—not tend wholly to discredit it?

If the Christian still holds by his Scriptures as the Word of God, in a sense true of no other group of books in the world, he is plainly called upon to produce good reasons for so doing. In the opinion of many in his own circles he cannot do this. The Bible, he is told, must take its place with other writings of human origin, liable to all the drawbacks and flaws of purely human compositions—must at least be dethroned from any special eminence as originating in a peculiar revelation or inspiration of God. For many years the study of the Bible has been so overgrown by critical theorising, that its real character and purport are in danger of being lost sight of; and it is worth while trying to look at it in its broad features and essential message, without troubling oneself for the time with critical details.

If the Bible is to hold its place as it has hitherto done, apart from and above all other sacred books, it can only be on such grounds as the following:

1. That it embodies a supernatural revelation which the others do not.
2. That it possesses, because of this, a structure and purposefulness which the others lack.
3. That it exhibits spiritual qualities and powers which are traceable only to a direct Divine inspiration.

It will scarcely be denied by any intelligent reader of the Bible that, whether these claims are admitted by ourselves or not, they are the kind of claims which the Bible makes for itself, and which Jesus and his apostles made for the older Scriptures in their own day. The Bible, on the face of it, professes to be the record of an historical revelation of the most distinctly supernatural character; a "Thus saith the Lord" pervades it from beginning to end; it is structural in character; the Old Testament fulfills itself in the New—"law and prophets" in Jesus Christ; and the presence and power of the Spirit of God impart supernatural qualities to its pages, even as a record. Let only such passages as the following, which need not be cited at length, be referred to in illustration: Deut. iv. 1-8, 32-40; xxx. 11-19; Joshua i. 7, 8; Psalm i.; xix. 7-11;

cxix.; Jer. vii. 12-14, 25, 26; Malachi iv. 4-6; Matt. v. 17; 18; xi. 9-15; Luke xxiv. 44-49; Rom. x. 1-4; 2 Tim. iii. 15-17; Heb. i. 1; ii. 1-4; 1 Peter i. 10-12; 1 John v. 11-13; Rev. xxii. 18, 19.

It may now be asked whether these claims can be truthfully gainsaid, and whether they do not constitute a ground of distinction in kind between the Christian Bible and all Scriptures of other religions.

I. The first patent fact about the Christian's Holy Scriptures is that *they claim to embody a special, supernatural revelation—the discovery of a gracious purpose of God's love for the redemption and blessing of mankind.* As just said, it cannot well be doubted that this is what the Bible affirms to be true of itself. God has not left the world without personal revelation. He has made Himself known to man from the beginning. When sin entered to separate the world from God, and plunge it in moral and spiritual ruin, God did not leave it to its destruction, but made its sinful condition the basis for new and grander unfoldings of His grace. Mercy was blended with judgment, and stage by stage a great plan of recovery from sin and its evils was unfolded, which reached its culmination in the appearance and work of his son Jesus Christ—in what we call the "Gospel." This plan of salvation is discovered with ever-growing clearness in the Bible. What its nature is, subsequent inquiry may help to show, but the reality of such a revelation is the groundfact of the Bible—the fact without which it would not be a Bible at all.

It is granted that this supernatural revelation in the Bible is in many quarters in these days denied—denied sometimes on the ground of its *impossibility*, as if the impossibility were not all the other way, that a living, loving God should so tie his hands in his own universe that he could not approach his moral creatures for their help as and how he desired; and sometimes by challenging *its evidences*. But what is not granted is that there is any true lack of evidence for those who approach the Bible with real sense of need, and with eyes open to behold its real character. The things which the Bible records were not done in a corner (Acts xxvi. 26), nor is the light of its revelation so feeble, fluctuating, and ambiguous, that it stands in need of elaborate argument and attestation to make its presence clear. The fact itself, writ large across the whole face of Scripture, is so outstanding, so manifest, so self-attesting, that it comprises a world of evidences in the very presentation of it; and argument can do little more than vary the presentation, and invite the onlooker to see.

This, then, is the crucial point in the right estimation of Holy Scripture. Has God truly spoken to mankind in any higher way than through his natural revelation of himself in creation, in conscience, and in his ordinary providence? Has he entered in a really living, supernatural manner, in word and deed, into human history, revealing and executing his purposes of grace to our race? The Bible affirms; unbelief denies. The proof lies in pointing to the thing

itself. Here also is the first and plainest distinction between the Christian Scriptures and pagan sacred books. Of a plain, historically developed revelation—least of all of a revelation of Divine grace—these books know nothing. They do not even make claim to it. Revelation of a kind they may allege, but of *such* revelation, embodying a divine purpose, extending through ages of preparation and fulfilment, and capable of being brought to historical tests, they have not even the pretence. There is no *product* such as the Bible presents to justify their claim. This will be more evident when we advance to the next position.

II. The second fact about the Holy Scriptures is that, owing to their embodying of a divine revelation, they possess a *structure and purposefulness* which all other sacred books lack. This is a fact about the Bible which has often been emphasized. It has been spoken of as its “organic unity,” as its “teleology” (ruled by an end), as its prophetic character. Other sacred books are a jumble, a medley; as Carlyle would say, “inconcrete” masses. They are without plan, purpose, arrangement; without beginning, middle, or end; devoid of progress. No one really familiar with them will dispute this description. The Bible (till at least the critics have cut it up into fragments) is, as any one can verify, the opposite of all this. It has a soul, a meaning, a unity, a purpose, which binds its parts together, and conducts, by intelligible steps, from one stage to another. Genesis begins a story which Exodus and the remaining books of the Old Testament carry on; germinal prophecy is succeeded by more expanded views, and finally by fulfilment. The patriarchal stage gives place to the Mosaic; that to the prophetic; the prophetic looks forward to the Messiah and his kingdom. Jesus, when he comes, gathers up and completes the whole; in turn lays the foundations of a spiritual kingdom which shall endure forever.

Thus it is that we have in Scripture a revelation divine, historical, progressive; given, as the Epistle to the Hebrews says, “by divers portions and in divers manners”; (1) in the Old Testament, “unto the fathers by the prophets”; and (2) in the New Testament, through the Son and his spirit-guided apostles (Heb. i. 1-3; ii. 1-4; cf. Eph. ii. 20; iii. 4, 5). Such a phenomenon occurs in no other book on earth. It sets the Bible in a place and rank wholly by itself. Isolated gleams of truth and duty—let their source in the Spirit of truth not be questioned—can readily be discovered; but nothing of this broadening of the light—and *such* light—more and more unto the perfect day. The effect varies with the cause, for no other sacred book has a revelation to convey like that which stamps its character of uniqueness and purposefulness upon the Bible.

It was above hinted that the tendency of much modern criticism has been to obscure, if not to obliterate, this character of unity and purposefulness in the Bible. On this something may be said later. Meanwhile it may be observed that the element of purpose in the history is itself the best safeguard against critical excesses. This is a watermark in the narratives which no violence can remove without destroying the whole. As springing from the nature of the revelation, it can, as little as the latter, be explained by

human imaginings or inventions. Later writers could not imagine it for themselves, then read it back into the earlier story. It is too high for them—this marvelous course of God’s ways with sinful man; they could not attain to it. Ere they could read it back, they must get it for themselves; and it is the very facts which alone could give it to them that are put in question. The content of the history is the guarantee for its essential truth.

III. But now a third fact emerges. The revelation gives its substance to Scripture. The purpose in revelation gives its unity to the book. But there is something more in the conception of Holy Scripture—a *spiritual quality, force, illumination, in the record itself*, emanating, as it could only do, from a special presence of the Holy Spirit, equipping and qualifying the sacred writers for the special task. It is this which, in ordinary usage, is meant by *inspiration*; and, apart from theorising, and discussions as to bearings on externals, it is as obtrusive and verifiable a fact as any other in Holy Scripture. How could, indeed, revelation be preserved in its purity without a record? Or how could a record adequate to its purpose be produced without a divinely given insight into the revelation to be recorded, and an impartation of spiritual power to give just expression to its meaning? Thus even the record shines in the light of the Spirit; is brought itself within the scope of revelation. It is the vehicle of revelation—the Word of God—to us, as truly as was the spoken word of prophet or apostle (e. g., Isa. i. 10; 1 Cor. ii. 14; 1 Thess. ii. 13).

The human side of the record of Scripture, certainly, cannot be ignored. There is not, nor could be, in Divine inspiration any suppression of human genius, faculty, or individuality. Limitations in the instrument condition receptivity for the message. The treasure is in the earthen vessels (2 Cor. iv. 7). But the divine moulds the human to its ends, and in the result God’s strength is perfected in human weakness (2 Cor. xii. 9).

The proof of inspiration can be sought nowhere but in the record itself, and the record again must be tested by its own claims. Brought to its own tests, Holy Scripture may confidently challenge the strictest scrutiny of its claim to be what Paul calls “God-inspired” (2 Tim. iii. 16). “Have ye not read?” was with Jesus, as with his apostles, the end of all controversy (Matt. xix. 4). The marks by which inspiration is tested are the same in the Old Testament as in the New—spiritual enlightenment, sanctifying power, guidance in God’s ways, equipment for holy service (Psa. i.; xix. 7-11; cxix.; 2 Tim. iii. 16, 17). That the Word of God in Scripture possesses these powers—is “living and active, and sharper than any two-edged sword” (Heb. iv. 12), makes wise unto salvation, and equips for all spiritual ends (2 Tim. iii. 15-17)—history and experience amply attest. What pagan scriptures possess a similar quality?

“Will alcohol dissolve sugar?” “It will,” replied Old Soak; ‘it will dissolve gold and brick houses, and horses, and happiness and love and everything else worth having.”—Houston Post.

The English Bible

REV. WM. E. BARTON, D. D., OAK PARK, ILL.

(The 300th anniversary of the King James' version of the Bible is to be observed in England March 26, in America some Sunday in April.—Ed.)

The title page of the Bible as we have it reads, "The Holy Bible, containing the Old and New Testaments, translated out of the original tongues; and with the former translations diligently compared and revised."

This title tells us many things. First, that the books that follow constitute a library, for the Bible is a translation of a plural word and means not "book," but "books." Secondly, that the books thus contained are regarded with reverence by those who have received them. Thirdly, that the collection is divided into two parts, whose distinguishing mark is that of time; one being called the Old and the other the New Testament, or Covenant. Fourthly, that we do not have these books in their original language, but that they have been translated out of the original tongues into our own speech. And, finally, that this is not the first translation, nor an independent one, but that it rests upon other translations that have gone before. All this is told to us on the title page of our Bible.

It is a wonderful thing that the Bible should have been translated at all. There is no authorized translation of the Koran; all Mohammedans read it in the language in which it was written, but for the most part without understanding it. Their being taught to read the Koran merely means they are able to pronounce the Arabic words. To the vast majority who possess it the words themselves are largely unintelligible.

There is no authorized translation of the Samaritan Pentateuch. The priests and their little company of worshippers still possess it in the now dead language in which they originally received it. But the Bible has gone out into all the earth. The story of its translation into other tongues is one of the most interesting narratives in the literary history of the world. In not a few languages, in which it now is printed, there was no alphabet until the Bible came and compelled the very beginnings of a literature in order that the Bible might be. A pamphlet, issued by the American Bible Society, giving the translation of a single verse in 242 languages and dialects out of 400 into which it has been translated, is one of the most remarkable little volumes ever issued from the printing press.

Into the story of Bible translation as a whole it is not our present purpose to enter, but the conditions which gave rise to the English Bible are full of significance in the history of England and of the world. The Bible as we now have it, created the literature of England, and is itself the most notable monument and the highest example of that literature as a whole.

Christianity came early to Great Britain, making little progress in England at the beginning, but having a considerable success in Ireland. Christianity was in England before the coming of Augustine and his monks in 597 A. D., but for all practical purposes of modern Christianity, the beginnings of organized Christianity in England dated from their arrival.

Our first knowledge of any attempt to adapt the Scriptures to the needs of the people of Great Britain goes back to St. Aidan, Bishop of Lindisfarne, in the first half of the seventh century. It is said of him that he stimulated the people to read the Scriptures, especially the Psalms in their native tongue. The preference for the Psalms, in these first beginnings, is due to their use by religious minstrels, who adapted these translations to their own singing. About the middle of the seventh century Caedmon, that quaint Celtic-Saxon poet-singer, had a vision in the night which transformed him from a farmer into a poet. The monks translated narratives out of the Latin Bible, and Caedmon put them into poetic paraphrase. Fragments of his Bible songs still are preserved in the writings of the venerable Bede and are among our first accurate monuments of early Saxon English.

About the same time Aldhelm, Abbot of Malmesbury, began to sing. He had first tried preaching, but the Saxons of that period had little confidence in sermons, so he put on the garb of a minstrel, and taking his position on a bridge where the people were constrained to cross, he played and sang the Gospel stories in the language of the common people. He is the first known translator of the complete book of Psalms into Anglo-Saxon English. He became Bishop of Sherbourne and died in 709. A manuscript is preserved in Paris, which is thought to be his Psalter, but others maintain that it bears the marks of the eleventh century.

About this time, it is believed at Aldhelm's request, Egbert, who was Bishop of Holy Island, produced a translation of the Holy Gospels, which is preserved to us in the British Museum.

These two Bishops, one of whom sang the Psalms of David and the other of whom told the story of Jesus, are in a very real sense the fore-runners of our English Bible.

The venerable Bede was born in 674 and died in 735. He has truly been called the brightest light of the eighth century in Western Europe. To his pen we are indebted for most of our knowledge not only of this period, but of the earlier periods of English history. He produced a translation of the Gospels, of which unhappily no copy remains, but which was the most notable work of its time. On the day before Ascension Day, in 735, as Cuthbert, one of his monks tells us, the good old Father Bede was near to death, and had finished twenty chapters of his translation of the fourth Gospel. On the morning of Ascension Day his amanuensis said, "Dear Master, there is one chapter yet to do." "Take thy pen and write quickly," said Bede. All that day monks were arriving and departing, bidding the venerable Bede farewell, but in the intervals between these greetings he continued the dictation of his translation. Just as night began to fall the scribe leaned over and said through his tears, "Dear Master, there remains one sentence more." "Write quickly," whispered Bede, and gave him the translation. "See, Master, it is done," then said the scribe, and Bede said, "Yes, you speak truly. It is finished now." And so with Gloria on his lips the old historian and translator entered into rest. It is

supposed that this translation perished when the country was devastated by the Danes.

King Alfred was the court patron of religion and Biblical learning. He lived from 838 to 901. He caused to be translated a copy of the Ten Commandments and other laws of the Pentateuch, and these he placed at the head of the laws of the land. He is said to have produced a translation of the Psalter, but there is no known copy in existence, though the one manuscript in the British Museum which bears the name of King Alfred's Psalter is now believed to date from the eleventh century. There is, however, a Latin copy of the French Psalter in the British Museum, and is thought to date from about 700 A. D.

The earliest version of the Gospels, which has remained to us, dates from the period of Alfred. The Cotton manuscript in the British Museum is a Latin version of the Saxon interlinear translation, copied toward the end of the seventh century by Aedfrith, Bishop of Lindesfarne, who wrote between the lines of the Latin text his Anglo-Saxon paraphrase. This is in the dialect of Northumbria, and is the earliest extant version of the Gospels in the English language. This is sometimes called the Lindisfarne Gospel, or the Book of Durham, or the Gospel of St. Cuthbert.

Following these are found copies of translations of the Gospels with no Latin text. Six known copies are preserved in the libraries of England.

Then came the Norman Conquest in 1066. The Anglo-Saxon tongue was driven from the court, the schools and from books. By royal decree the Norman-French became the language of England. Saxon was still preserved in the cloisters and among the shepherds, but there was for a time a confusion of tongues. A number of versions of the Bible in part were produced during this period of transition and served to some extent the needs of the common people.

A new England had come with the Norman Conquest, and a new language had come with the new England. These changes were slow, but irresistible, and when at length Great Britain emerged from the conditions which followed the Norman Conquest she had a new language. It was long, however, before England was ready for a new Bible.

John Wycliffe began in 1360 and finished in 1384, the first complete Scripture revision which England had possessed. In this work he had a corps of assistants, not all of whom are known. His Bible was severely criticised and derided and he was compelled to stand trial for heresy, but his Bible, though in manuscript, reached widely out among the common people. Wycliffe might have said of himself what in his translation he said of Joseph, that in spite of all the surroundings which he bore "the Lord was with him in that which he did and he was a lucky fellow."

All this time the Bible was in manuscript. No part of it was printed in English before 1524, and the first complete Bibles translated into English were not printed in England. William Tyndall, a scholar and theologian, a contemporary of Luther and friend of Erasmus, printed in Antwerp in 1536 and circulated into England 6,000 copies of the first printed English New Testament. The bishop of London bought all of Tyndall's Testaments and burned them at St.

Paul's Cross—Tyndall using the money to print fresh editions. But at length Tyndall was strangled at the stake, suffering martyrdom in 1536.

The first complete printed Bible was begun by Miles Coverdale in 1536. He was assisted by a group of five translators.

In 1537 John Rogers, the martyr, printed Matthew's Bible at Antwerp. This was a compilation of Tyndall and Coverdale, edited by Rogers.

In 1530 Henry the Eighth ordered a commission to prepare a new version. This was completed in 1539 and was an immense folio, known as the Great Bible. This edition was too expensive and cumbersome to become popular, but its version of the Psalms still remains in use in the English Book of Common Prayer.

Then followed the Geneva Bible, which, like so many of its predecessors, was printed abroad. Though the early editions were in Black Letter and in folio, its less expensive versions soon were available and the Geneva version became the Bible of the common people. It was the first edition in which the text was divided into chapters and verses. It is often called the Breeches Bible on account of its translation of the passage in Genesis 3, in which Adam and Eve are said to have sewed fig leaves together and made themselves breeches. This was the Bible of the Puritans and held in high esteem.

In 1568 Archbishop Parker and 12 other bishops prepared the so-called Bishop's Bible, but it was never popular.

In 1604 King James, the most learned fool in England, did one great thing for which his name deserves perpetual recognition. He appointed a commission which in 1611 produced the new version known as the King James' Version. For some time it made slow headway against the Geneva Bible and the Puritans had good reason to object to some of its renderings, but although it had some serious faults it deserved the success which came to it and it became at length the Bible of the whole English speaking world.

In 1870 an English revision of the Bible was undertaken; the New Testament was completed in 1880 and the Old Testament in 1884. In this work the English revisers had the co-operation of a group of American editors. The work was received with wonderful interest; the whole of the New Testament was telegraphed from New York to Chicago and appeared in the morning papers on the day after its publication. The revised Version, however, was in some of its aspects a too conservative production. At the end of an interval, determined by agreement, the American revisers set themselves to produce a version of their own. The Standard American Revised Bible, published in 1901, is at the present date not only the best available translation of the Bible into English, but is probably the best translation which any nation has ever had of the whole Bible into its own vernacular.

A NATURAL MISTAKE.

Three-year-old Louise, when riding on a rapidly moving electric car, gazed intently out of the window for a few moments, then exclaimed "Mother, just look at the sticks (telephone poles) running home!"

Eliminating the Bible from the Sunday School

Great controversies have been carried on and even wars waged over truth, but those who from the heights, have the wider vision always report back that His truth goes marching on.

The Bible has been the disputed territory in any of these battles. This is the tri-centennial of the King James Bible, and it may be an epoch as well as an anniversary.

This year of our Lord, 1911, the Bible is to be tried by passing through a fire, more destructive than the fire kindled at St. Paul's cross with Tynne's testaments.

The foregoing is called forth by the action of the International Lesson Committee, influenced by the Graded Lesson Conferences under pay instruction of the Graded Lesson Syndicate formed by the Sunday School powers of the Presbyterian, Methodist and Congregational churches.

This action consists in assigning for the Intermediate grade first year, one lesson from the book of Maccabees, the Apocrypha and thirteen lessons from the biographies of men like Roger Williams, William Penn, John Eliot and Samuel J. Mills.

A question suggests itself: It is true that the best that is in our English literature is permeated with Bible truths. Any man whose biography would be incorporated into the new lesson scheme must have led a life more or less moulded by the New Testament standards of mortality. But most biographies in secular literature are not written to show the Hand of God. They are written to show what *men* have done. Such writings may give inspiration to imitate, but they do not furnish the *motive power*. Then, why not give those vitalizing Scriptures which stand back of the best that is in the world, those great simple truths that children sometimes grasp more easily than grown men—why not give them *straight from their source*, the Bible? Why not give them the meat food that these men fed upon?

The sunlight that passes through a pane of glass cannot send its life-giving power back again to benefit the outside world. It stays imprisoned in the hot-house to develop leaf and bud and blossom; then its work is done. Need one apply the figure? The light that comes from human example may reveal beauties that we can emulate, but it cannot transmit its life-giving power to us. That must come to us straight from the Son, which is the source. The growing child may need shelter from the cold, deadening minds of worldliness, but let him have all that is possible of the light of God's Word poured out so freely, so abundantly.

Does the Graded Lesson Conference feel that the Biblical teaching of Jesus Christ, his divinity, and his sacrifice for the sins of the world, is too strong for the boys and girls of twelve to fourteen years old?

We do not object to taking Bible characters and divine eternal truth and illustrating that truth by translating those characters into, presenting history with parallel facts in the lives of these men.

But we do object to taking these biographies as text books, and illustrating them with Bible texts. Let the lesson be from the Bible. It is the

standard of truth. And where is the limit to this liberty which makes this departure?

There are other scriptures, the Koran, the Veda, the writings of Confucius, the Book of the Dead, etc., which contain some divine truths, some literary beauty, and in some parts, a morality, that stands up well beside that of our own scriptures. Might not some future Graded Lesson Conference assign these non-Christian Bibles as text books for the Sunday School. Ask some Sunday School worker under sway of those Orient religions, his opinion of that possibility.

No less an authority than A. S. Peake, of the University of Manchester, says that the Sunday School leaders in America have gone "graded lesson mad."

A CRIME AGAINST EDUCATIONAL ETHICS.

The advocates of the graded lesson have boasted that they were guided by educational principles. And this is true, theoretically. This argument is not against graded lessons, as long as they are assigned from the Bible. But the uniform lessons never transgressed educational principles so flagrantly as this new departure of assigning other text books when the student cannot pass a satisfactory examination in the present text book—the Bible. Why turn a million or more scholars at the critical age of twelve to fourteen in our Sunday Schools to the lives of Samuel J. Mills and William Penn, Neal Dow, etc., when they are not familiar with the most striking events in the life of Christ, or of Moses, the world's greatest law giver, whose influence permeates and gives foundation to the laws of the civilized nations.

WATERING THE MILK OF THE WORLD.

One of the most influential of the editors of the syndicate who approves extra "Bible material" in the Sunday School, says:

"No one can go beyond me in genuine reverence for the Bible, but it is a false assumption that the Bible must be regarded as the exclusive subject of study in the Sunday Schools." (Italics are The Evangel's.) And then he makes his argument. It reminds me of the Catholic priest who found one of his Irish flock reading the Bible. He asked him to give it up. He explained that the church had given him the "sincere milk of the Word" in the "Key to Heaven" and the prayer book. Pat replied: "I'll kape me own cow and do me own milkin."

The first graded lesson schedules have no objectionable feature, except in inadequacy of the purpose of the lessons, i. e., leaving out the plan of salvation. But in the Intermediate lessons the council hoodwinked the committee, or else the committee exceeded its authority in assigning lessons from the book of Maccabees—the apocrypha or uncanonical scriptures, and the biographies already referred to. In this selection some good and some very poor judgment was shown.

This action is now defended by J. T. McFarland, D. D., editor of the board of the Methodist Episcopal Church, who may be said to speak for the other two churches of the syndicate.

In explaining the origin of the graded lessons, Dr. McFarland says: "The outlines of the courses have been worked out in detail by an unofficial conference, but one which the lesson committee has officially recognized, from which it has received first drafts and co-operated until

finally adopted. This conference has been the originating source of the new lessons, and has had a great deal more to do in determining their character than the lesson committee proper."

He then adds: "The names of the members of his conference have never been officially announced, because it has been their consistent policy to hide their personalities in order that their work might in no way be understood as being counter to the lesson committee, whose servants they are. In fact, the public has no occasion to know except as they may be assured that those who are rendering this assistance are competent to do the work committed to them."

The voice is the voice of Jacob but the *hand is that of Esau.*

Here are lessons that are being used by one-third of the Sunday Schools, selected by persons who prefer they should not be known.

He further adds: "Jesus had the highest reverence for the Scriptures, but he did not confine himself to them in his teachings. He drew upon the Scriptures as they lent themselves to his purposes, but he never hesitated to go beyond them when he needed illustrations of the truth which he was seeking to impress upon the minds of the living men and women with whom he dealt."

Let Jesus speak for himself:

"And I speak to the world those things which I have heard of him."

Again he says: "As my Father hath taught me I speak these things." If any man willeth to do his will he shall know of the teaching whether it is of God or whether I speak for myself."

He took the truths of the Scriptures and applied them to the needs of the day, truths which the Scribes and Pharisees might have seen had they loved God and not been more interested in the latest style of theology, and engaged in the intricacies of higher criticism. The world had seen only one side of God's truth. When Jesus came He turned the cloth of God's weaving over, showing them grace and mercy. They had seen only the law. He took the truth of God and revealed it to men, and we, taught of him, may take these truths, and reveal God to children.

I will admit I feel strongly on this subject of the estimate put on the Bible, and I have my reasons. I have sometimes said that if I could do what Tyndale did to spread God's Word, I would be willing to die the death he died.

"I assure you," he said to a royal envoy, "if it would stand with the kings' most gracious pleasure to grant only a bare text of the Scripture to be put forth among his people, like as is put forth among the subjects of the emperor in these parts (the Netherlands); be it of the translation of what person soever shall please his majesty, I shall immediately make faithful promise never to write more, nor abide two days in these parts, after the same; but immediately repair into his realm, and there most humbly submit myself at the feet of his royal majesty, offering my body, to suffer what pain or torture, yea, what death his grace will, so that this be obtained."

The initials of the chapters of many Bibles could be illuminated with the blood of those who have given their lives to give it to the world. Thousands have been burned rather than surrender the book and the right to read it.

Did they give their lives in vain? Were they foolish and ignorant in contending for the eternal truth, if God is speaking just as clearly through other books and other lives?

The weak point in this line of study developed by the Graded Lesson Committee, lies not in the recognition of the fact that there is truth to be found outside the Scripture. It is the fact that they credit the young boy and girl with the same judgment which they themselves have gained through years of study, observation and experience. From the earliest childhood these maturing students have been more or less imbued with knowledge that the Bible holds *the great truth*, because it centers about One who says of himself: "I am *the truth*." Having realized this cardinal fact these men can fit any truth into its proper relation to those verities which the Bible alone teaches. Not so the young mind.

Time and again through the centuries, men have read the Scriptures and discovered, in the face of all former unbelief that Jesus was the Son of God.

The Bible has a compelling force to the mature mind. But I have never heard an instance where the immature youth, say of twelve or fourteen, was able without careful, prayerful guidance, to make this great discovery. And it certainly behooves the man or woman who assumes to give guidance, to show but the clear, strong, true light that no sidelights may distract the attention or mislead.

The truth of God illustrated by Jesus, who we follow, must ever be our text book. We shall learn of him, until we hear a voice from heaven specifying some one else by saying: "Hark ye him."

If the Graded Lesson Committee would tell the way of life through the biography of William Penn, Jesus of Nazareth, Samuel Mills and others, differing from one another not in *kind*, but in degree only—for that will be the logical conclusion of the untrained mind—then my child, your child, thousands upon thousands of children who have lost their Redeemer, the loving, sympathizing, vitalizing Redeemer, he who alone has said himself—"and if I be lifted up will draw all men unto me."

A SERMON BY MAIL.

At the Marble Collegiate Church, Fifth avenue and Twenty-ninth street, New York City, printed copies of the Rev. Dr. James Burroughs' sermons are gratuitously distributed at the evening service every Sunday (usually about 35 issues per annum) from October to June, inclusive.

For the convenience of persons wishing to receive the sermons weekly, a mailing list has been established to which names may be added at any time by the payment of one dollar, plus cover postage and mailing for one year from date of receipt.

Subscriptions and requests for specimen copies should be sent to Mr. H. P. Wareheim, 1 West Twenty-ninth street, New York City.

Unless relieved, 2,000,000 people in China die of starvation. This is the calamity predicted by American Consul General Wilder at Shanghai in a cablegram received from him by the American National Red Cross Society, Washington,

"TIMOTHY" ON INTERMEJIT LESSONS.

Timothy Stand-by Perpozes a New Korse for
Seckund Yeer Intermejits

By Dr. Joseph Clark.

Brush Fork, O., Feb. 2, 1911.

Dear Bruther Laban:-

I kant wait no longer to send you a letter. I no I'm ritin a week sooner than common, but he Stand-by family and Preecher Korker and Widder Edwards haz bin upset fer nigh on to

a week bekaws the widder's diskivered sum week spots, and sum spikes out, on the tracks of the Intermejit Branch of the new Gradid Lesson Sistem.

You see, Laban, that Widder Edwards is Welch, and she's az plius as an ark-angel. She knows the Bible frum kiver to kiver, and she's a krank on lookin ahed in the Sunday-skool lessons. One of her favorite sayins is, "You can't have a good re-view unless you have a good pre-view." Speekin figgeratively, she's bin walkin down the track of the Gradid Lessons to see if it wuz safe ahed, and she's all upset over what she found in seckshuns three and four of the First Yeer Gradid Lessons fer Intermejits.

We've bin usin the Gradid lessons in our Brush Fork skool fer sum time ick, and the track's bin smooth az glass. As resident Roosvelt sez, "We've bin de-e-e-e-lited." But we've run agin a snag now, as sure az yure ame's Laban; and we're flounderin around in the fog and the bog and the mire of Skripteral insurgency. The Lesson Kommittee, in wurdz of the Skripter, "haz eat sour grapes, and the chil-ern's teeth is sot on edge." I feel like sayin, with the profit, "Woe is me; I'm all undun!elah!"

Marthy and yure Bruther Timothy woodent ave knowed nuthin about the matter if it hadnent bin fer Widder Edwards. You see our kool's bin spinnin innercent-like down the Gradid Lesson track on skedule time, makin the regular stops in good shape, thinkin it had a safe track ahead. Why, Laban, we'd have run our train full-speed rite threw the year, without nny warnin, if it hadnent bin fer Widder Edwards. When she came over to our house a week ago to-nite and waved her red lantern of anger, she warned us in time to slack up speed and stop the train afore it plunged over the precipis into the awful gorge of the Apockrify. But, Laban, I gess I better kam down and tell the story more nateral-like. Last Toosday, ne week ago to-nite, when I wuz poppin corn over the embers of our wood fire, Widder Edwards knocked on the door. She came in, ex-lited-like, and sed,

"Good evenin, Unkle Timothy. Exkuse me fer cummin in so unceremonious-like. I've kum over to find out where the Book of Mackerbees is in the Bible."

"M-a-c-k-e-r-b-e-e-s? M-a-c-k-e-r-b-e-e-s?" sed I,

inquirin-like, "I don't never remember such a book az that in the Bible."

"Well, it's there sumwheres," sed Widder Edwards, "fer the last lesson of the third quarter of the Intermejit Lessons is took frum the Book of Mackerbees. I thawt I knowed the Bible tolable well, but I kant kall up that book."

With that I, hollered to Marthy, out in the kichin, "O Marthy, is there a book in the Bible kalled **Mackerbees**?"

"What kind of bees?" kalled Marthy.

"**Macker!** **Macker!** **Macker-bees!**" sed I.

"Not that I knows on," ansered Marthy. "I'll be in in a minnit, as soon as I git my hands out of the dough."

Wile the widder and I waited fer Marthy to kum in we fingered our Bibles threw and threw, and we cuddent find hide ner hair of a Mackerbees; and when Marthy kame in we all three sat at it and went threw the Bible forwards and backwards three times and give up.

"Well!" sed Marthy, disturbed-like, goin to the telferfone, "I gess I'll kall up Preecher Korker; praps he'll kno."

"Hello, Preecher Korker, is there a book in the Bible by the name of—name of—Hold on a minnit," sed Marthy, klappin her hand over the telferfone to shut out her voice.

"Sister Edwards, what kind of "bees" did you say them wuz?" asked Marthy.

"**Macker-bees!**" sed the widder.

"O, yes! By the name of **Macker-bees?**" sed Marthy, speekin agin to the preecher.

"No," sed the preecher. "The Book of Mackerbees is in the **Apockrify**."

"In **what?**" sed Marthy.

"In the **Apockrify**," repeated the preecher.

"Fer the land's sake!" exclaimed Marthy. "What kind of a thing is the **Apockrify?**"

"The Apockrify," sed the preecher, "is the historikle books what wood naterally kum between the Old and the New Testermants, and kovers the 400 yeers of histery between Malaki and the birth of Christ. It konsists of fourteen books what wuz not konsidered inspired, and wuz therefore give no place in the Holy Skripters."

"Where kin I git a copy?" asked Marthy. "Have you got one?"

"No, Sister Stand-by," sed the preecher. "Praps you kin find one in an old family Bible sumwhere around the country. The only man who'll be **sure** to have one is a Katholick preest, fer eleven Books of the Apockrify is in the Katholick Bible."

"Thank you," sed Marthy, hangin up the fone. "I gess we'll have to git along without it."

"**Land of Goshen!**" sed Marthy, rezoomin her seat. "Where are we driftin to? Things has kum to a pretty pass if we've got to go to a Katholick Bible fer to git our Sunday-skool lessons. There aint a Katholick preest within forty miles of Brush Fork."

"Timothy," set Marthy, goin rite on, "what haz got into the Lesson Kommittee that makes it willin to shuv the Sunday-skool Lesson train off the Bible track and pitch it over the precipis of Irrevrance, into the ditch of the Apockrify? **Shades of Dr. Potts!** O that he wuz among the livin oncet more, sittin in the cab of the Lesson Kommittee lokomotiv, with his hand on the throttle!"

"The **Mackerbees** aint all, Marthy," sed Widder Edwards. "That's bad enuff, the Lord knows;

but the twelve lessons fer the last quarter of the First Yeer Intermejit Gradid Korse **aint** in the **Bible at all.** They aint even in the Apockrify. The kommittee's gone out into the wicked **wurld,** kleen outside of the Bible fer the lesson subjecks."

"Widder Edwards," sed Marthy, "I kant belieeve my ears. If that is **so**, we're certain livin in the last days, when there's to be a great fallin away. If the lessons aint in the Bible where are they at?"

"Let me reed you some of the lesson subjects," sed the widder. "John Robinson—"

"**John Robinson?**" exclaimed Marthy, interruptin, "Is that **Jack Robison** or Robison **Cruso?**"

"Don't kno!" sed the widder. "**Jack** Robison, I guess; fer 'Jack's' short fer John. Just lissin to sum more: 'John Eliot,' 'Roger Williams,' 'William Pen,' 'John B. Goff,' 'Neel Dow,' 'Francis Willard,' and a few others."

"Why didn't they go on and put in Francis Murphy, and Billy Sunday, and sum more fokes what haz rite smart of a reputashun?" sed Marthy.

"Timothy," sed Marthy, turnin her konversation to the hed of the house, "if the Lesson Kommittee's goin to go **outside** of the Bible fer their lesson karacters, and take up fokes what's bin doin bizness in **modern** times, I've a noshun to wark out a few lessons fer the last quarter of the seckond yeer of the Intermejit Gradid Korse, and send them on to the Lesson Kommittee fer its konsiderashun. **And we mite as well do it now!**" sed Marthy, reechin fer a tablet and drawin up her chair fer bizness.

Well, Laban, Marthy, and Widder Edwards, and yure Bruther Timothy wurked fer two hours diggin out the new lessons. We wurked out the lesson-subject, the Bible-material, the golden-text, the lesson-truth and the lesson-hym fer each lesson. When they wuz all dun and Marthy red them over out loud, Widder Edwards sed, "Well! them lessons haz **one** merit the Fourth Quarter lessons fer the First Yeer aint got, fer there's sum konneckshun between the karakter and the sub-title and the truth tawt."

The korse is as follers:

SUGGESTED LESSONS

For the Fourth Quarter, Seckond Yeer, Intermejit Gradid Sunday-Skool Korse.

Lesson I.—Ike Walton, the Fly Fisherman.

Bib. Material: Peter the fisherman.

Golden Text: "I go a-fishin."

Lesson Truth: Don't fish on Sunday.

Lesson Hym: "Pull fer the shore."

Lesson II.—Ben Franklin, the Almanacker.

Bib. Material: Sollerman the wise man.

Golden Text: "When it is evenin ye say it will be fare wether, fer the sky is red." Matt. 16, 2.

Lesson Truth: Plant beans by the almanack.

Lesson Hym: "Showers of blessin."

Lesson III.—Carrie Nashun, the Saloon Smasher.

Bib. Material: Jehu destroys the images of Baal. 2 Kings 10-27.

Golden Text. "And with the hammer she smote." Judges 5:26.

Lesson Truth: "Whatsoever thy hand findeth to do, do it with thy mite."

Lesson Hym: "On to vicktery."

Lesson IV.—P. T. Barnum, the Showman.

Bib. Material: Noah gathers the animals into the ark. Gen. 7.

Golden Text: "Sum trust in chariots and sum in horses." Ps. 20:7.

Lesson Truth: The menagery is all rite, but out the sirkus.

Lesson Hym: "Tenting to-nite."

Lesson V.—Hetty Green, the Filanthropist.

Bib. Material: The widder's mite. Mk. 12:42.

Golden Text: "Here is the pound which I have kep laid up in a napkin." Luke 19:20.

Lesson Truth: "Shrouds have no pockits."

Lesson Hym: "Help, just a little."

Lesson VI.—Dr. Fredrick Cook, the Explorer.

Bib. Material: The spies in Kaynin.

Golden Text: "And he sed 'I go, sir,' but we not." Matt. 21:30.

Lesson Truth: Bring home what you go after.

Lesson Hym: "I love to tell the story."

Lesson VII.—Roosevelt, the Lion Hunter.

Bib. Material: David and the lion.

Golden Text: "I kawt the lion by the beard and smote him and slew him." 2 Sam. 17:35.

Lesson Truth: "Luv yure enemies."

Lesson Hym: "O for a thowsand tungs."

Lesson VIII.—Mary Baker Eddy, the Soothsayer.

Bib. Material: The soothsaying damsel. Ac.

16:18. Golden Text: "And Peter's wife's mother was sick of a fever."

Lesson Truth: Boykot the dockters.

Lesson Hym: "Fade, fade, each earthly joy."

Lesson IX.—John Rockefeller, the Wealthy.

Bib. Material: The Queen of Sheba. (A wealthy.)

Golden Text: "Thou annointest my hed wi oil."

Lesson Truth: "Let not thy rite hand know what thy left hand doeth."

Lesson Hym: "Lead, kindly lite, amid the circling gloom."

Lesson X.—Joe Cannon, the Autocrat.

Bib. Material: Rehoboam the wicked king Juah.

Golden Text: "I will chastize you with scorpions." 2 Kings 12:11.

Lesson Truth: Never give up.

Lesson Hym: "A charge to keep I have."

Lesson XI.—William J. Bryan, the Commoner.

Bib. Material: The importunit friend. Luke 18:

Golden Text: "They shall run and not weary."

Lesson Truth: "If at first you don't sucsestry, try agin."

Lesson Hym: "O do not be discourraged."

Lesson XII.—The Wright Brothers, the Bird Men.

Bib. Material: David's flight. "O, that I had wings."

Golden Text: "They gathered them together and filled twelve baskits with the fragments which remained." John 6:12.

Lesson Truth: Karry accident insurance.

Lesson Hym: "Shall I be karried to the sky by Laban, I don't know what the kommittee will do with them suggestions, but if they ever get into print they'll sure be poplar and pracktil, and there'll be so menny pints of kontact to the teecher will have no trubble tryin to fit his approach to the lesson."

Marthy sez, "Timothy, don't give up the Uniform Lessons all together fer a wile yet. kinder looks like as if the Gradid Lessons more of an eksperiment than people haz been a-thinkin. Rite me your thawts on the new lessons."

All the fokes is well, and the oil well's s-a-runnin. Glory! Love to Kate.

Yures truly,

TIMOTHY STAND-BY

A Personal Call for You

(See Page 415)

We give five or six pages in this issue to the controversy as to whether the Bible shall be the exclusive book of the Sunday School or not.

If you are using the Graded Lesson helps of the Presbyterian, Methodist, or Congregational churches, you will find Lesson No. 37, in the Intermediate Grade is from the Apocrypha, and is on Judas Maccabeus.

We are going to fight against that lesson being used.

Why? Because it is not in the Bible. If we once let the principle of using other books than the Bible for the Sunday School lesson, be established, we are receding from a position attained at the cost of many lives and great suffering during the Reformation.

These extra-Biblical material advocates will plead that it is only one lesson, and that the Apocrypha is related to the Bible.

It is not to question as to whether the Sword of the Spirit is *the* Bible, or *a* Bible, *the* Word of God or *a* Word of God; whether Jesus was *the* Christ, *the* Son of God or *a* Christ, and *a* Son of God.

Now the two forces are drawn up.

If you are in favor of this Maccabean lesson (and I doubt if you have a copy of the Apocrypha in your library), and are in favor of the lessons on historical characters like William Penn and John B. Gough, line up with the army commanded by Rev. John T. MacFarland, 150 Fifth avenue, New York. He is a gentleman and a scholar, is the editor of all Methodist publications, and his church, with the Congregational and Presbyterian churches, make up the Graded Lesson Syndicate which is publishing these Apocryphal and historical-biographical lessons.

If you believe our Sunday School lessons should be taken from the Bible, and are willing to fight for your belief, you may line up on our side. I am temporary color-bearer—the name of the general will be announced later.

The reply of the Maccabean army to my arguments was to call me narrow and one of the denominations withdrew their advertising from The World Evangel, which was the first Sunday School magazine to attack their position. The World Evangel colors are: "The Bible the exclusive text-book of the Sunday School."

This is a very serious question—more serious than you think if you have not been watching these matters for the past ten years.

Fight it out—Fight on one side or the other. We can fight without bitterness.

I have prepared a lesson on Caleb to take the place of the Maccabean lesson. I will send copies free of charge to every teacher in the United

States using Graded Lessons. Send me their names and addresses. We do not object to the Graded Lessons; only to taking them outside the Bible. If we can't have Graded Lessons from the Bible, then we will forego the advantages of the Graded lessons.

Then I am going to ask you to do something more. Many of you have told me that The Expositor was worth more than we were charging for it. Some say it is worth more than bulkier and much more expensive magazines.

If you believe this, and you are with me in this fight for the Bible, I am going to ask you to send me the name of your Sunday School superintendent for a six months' subscription to The Evangel, and I will send it to you also six months, in order that you and your superintendent may keep posted on this fight. It will be interesting to you at least. I am going to send these two six months' subscriptions to you at half price. You may send fifty cents cash, or sign blank below and pay when you pay your Expositor subscription. I need these extra subscriptions to balance the loss of advertising in The Evangel, and to help bear the expense of sending out Biblical lessons to take the place of the Apocryphal and historical-biographical lessons.

F. M. Barton, Publisher, 708 Caxton Bldg.,
Cleveland, Ohio.

Send The Evangel six months to my Sunday School superintendent.

Name

Address

and to me six months, for both of which charge me fifty cents, which I will pay when I pay for my Expositor subscription.

Name

Address

Pastor Church

P. S.—We have the opinions of bishops, prominent laymen and preachers well-known to you, endorsing our position. We will send you copies of these on application. It is an interesting coincidence that this battle should occur on the 300th anniversary of the King James Bible. The World Evangel has planted its colors: "The Bible the exclusive text-book of the Sunday School." Will you help us in maintaining our position or will you fire on us?



Law History Poetry Prophecy
OLD TESTAMENT

Gospels Acts Epistles Apocalypse
NEW TESTAMENT

THE EVANGEL BIBLÉ EXHIBIT AT SAN FRANCISCO.

The story of the English Bible from reproductions of manuscripts, with one of 25 illuminated reprints of the only complete copy of the Tyndale Testament in existence (valued at \$50,000) and original 1599, 1612 and Geneva Bibles, will be the World Evangel Exhibit at San Francisco. Don't fail to see it. Reproductions will appear in coming issues of The Evangel for the benefit of those who do not go to San Francisco.

HOW THE EVANGEL GRADED LESSON GUIDES TREAT THE EXTRA-BIBLIAL CAL MATERIAL LESSONS.

(See page 415)

The Lesson Committee assigns Lesson 37, which will be the lesson for June 11, to "Judas, the Jewish Conqueror;" and gives the material from "The first book of Maccabees." Not one graded lesson teacher in 100 possesses the Apocrypha. The efforts of the Graded Lesson conference to revive this out-of-date, out of print, work, has not been taken seriously by the publishers. Go to a book-store and ask for a copy, if you doubt us, or inquire at your library.

The Evangel Graded Guide gives this lesson to Caleb, a Bible character, whom the Graded Lesson conference, and likewise the Lesson Committee, overlooked in their haste to get out of the Bible and into the wide realm of literature.

The lesson material for Caleb is Numbers 13; 14:1-38; Joshua 14:6-15. We thus take a Bible character, and the inspired account of his actions with God's judgment of his motives. We are willing that the pupils should know about Judas Maccabeus, and we add some illustrative material to the Caleb lesson, as we might add add illustrative material from the life of Washington or Lincoln. The result will be that the scholars have a standard of weight or measure set up by which they may determine the value of a life.

The lessons of the fourth quarter are treated in the same way, giving Bible characters and lessons, but giving illustrative material from the lives of the men made the subject of the lesson by the Graded Lesson Conference.

Changes in Intermediate International Graded Lessons, First Year, Fourth Quarter, as treated in The Evangel Graded Lesson Guide.

(Lesson Committee Outline Shown in Brackets.)

Memory Scripture: Luke 1:67-79.

Lesson 40. Daniel, the Steadfast Man. Dan. 6. (John Robinson, the pastor of the Pilgrims: Religious Independence. Dan. 6).

Lesson 41. Peter, the Advocate of Religious Liberty. Acts 15:1-29. (Roger Williams, the Champion of Religious Liberty. Gal. 3:23-4:11.)

Lesson 42. Philip the Evangelist. Opening the Word to the Gentiles. Acts 8:4-13, 26-40. (John Eliot, the Apostle to the Indians; Ministering to the Needy. Matt. 25:31-46.)

Lesson 43. Isaac, the Man of Peace. Gen. 26:12-33. (William Penn, the Peaceful Nation-Builder: Establishing Justice and Peace. Psa. 37:1-11.)

Lesson 44. Paul, the Apostle to the Gentiles. Acts 9:15, 16; 22:18-21; 13:1-3; 14:25-27. (Adoniram Judson and Samuel J. Mills, Pioneer Missionary Heroes. Acts 13 and 14.)

The Bible.

Lesson 45. Learning the Law. Moses' Commands. Deut. 6:6-9, 20-25; Deut. 32:45-47. John Wyclif, the Morning-Star of the Reformation: The First English Bible. Acts 2:8; Psa. 119:1-4, 9, 18, 105.

Lesson 46. Teaching the Law, Jehoshaphat's Commission. 2 Chron. 15:2c, 3, 4; 2 Chron. 17:7-9. William Tyndale: The Printed Bible. Neh. 8:1-3, 8, 18.

Lesson 47. Finding the Law, Josiah's Book of the Law. 2 Kings 22:8-13; 2 Kings 23:1-3. Miles Coverdale: The Complete Bible.—Tri-Centennial of the King James Version. 2 King 22:8—23:3.

Lesson 48. Reading the Law, Ezra's Rally Day. Neh. 8:1—3, 5, 6, 8, 18. Martin Luther: The German Bible. Acts 2:8; Psa. 119:18; Luk. 1:1-4; Rev. 22:6-9.

Temperance.

Lesson 49. The Prodigal Son. Luke 15:11-32. (John B. Gough: Speaking for Temperance. 1 Cor. 9:12-27.)

Lesson 50. Daniel, the Youth Who Obeyed God's Law. Dan. 1:1-20. (Neal Dow: Strengthening the Law. Neh. 13:15-22.)

Lesson 51. Esther, The Brave Queen. Esther 4:4—5:4; 7:1-6. (Frances E. Willard: United For God, Home and Country. Judge 5.)

Lesson 52. Review.

SOULS IN ACTION.

HAROLD BEGBIE.

Published by Geo. H. Doran Co., New York. In this book Mr. Begbie has done, perhaps unconsciously, for Professor James, "The Will to Believe" what he did of deliberate intent for the latter's "Varieties of Religious Experience" in his earlier book "Twice Born Men." The danger of following such a book as "Twice Born Men" has been skillfully avoided here—not only has Mr. Begbie chosen a wider field, but he has gone deeper and entered, if possible, further into the mental processes with which the changed life was accompanied. But the great value of this book is this: In the earlier narrative the subjects were all taken from a comparatively limited area geographically and an even more limited class socially, for he deals exclusively with reformed drunkards reached by the Salvation Army. In this he deals with the cases reached by the West Central Mission London, founded by Hugh Price Hughes and always associated with his name. And it includes all classes, from the proprietor of an influential newspaper to the street walker, from the well-bred governess to the flower woman. There is no better book extant on the subject of conversion, experimentally considered.

His Last Days in Jerusalem

William E. Barton, D. D., one of the compilers of "His Last Week."

1. His last journey.

The final departure of Jesus from Galilee occurred in the autumn before the crucifixion, and is recorded in Matt. 19:1, Mark 10:1, and Luke 1:1.

If our ordinary chronology is correct and the public ministry of Jesus covered a period of a little more than three years, about six months lapsed between the time of this departure and his arrival at Jerusalem and his crucifixion. Passing through the edge of Samaria, and crossing the Jordan at some point below the Sea of Galilee, he spent several months in the region east of the Jordan, known as Perea. Matthew and Mark tell us of this departure from Galilee into the region beyond the Jordan (Matt. 19:1, 2; Mark 10:1). But the full account of the Perea ministry is preserved for us only in Luke. In the chapters which begin with 9:51, we are told in order of the following incidents:

1. His leaving Galilee and steadfast resolution to go to Jerusalem. (Luke 9:51.)

2. His rejection by a Samaritan village. (Luke 10:52-56.)

3. His stern words to half-hearted followers. (Luke 9:57-62.)

4. The mission of the seventy. (Luke 10:1-24.)

5. Parable of the Good Samaritan. (Luke 10:25-37.)

6. The visit to Mary and Martha. (Luke 10:38-42.)

This visit apparently occurred on the occasion of a brief sojourn in Jerusalem, which we think coincides with that recorded in John 10:22-42, and which John informs us was at the feast of the dedication. Assuming this to be correct, we have the following incidents recorded by John, apparently belonging to this time.

7. The healing of the man born blind. (John 9:1-41.)

8. The discourse on the good shepherd. (John 10:1-21.)

9. Jesus' discourse in Solomon's porch. (John 10:22-42.)

Returning now to Perea about the end of December, we have the following incidents recorded by Luke:

10. The discourse on prayer. (Luke 11:1-13.)

11. The discourses against the Pharisees. (Luke 11:14-54.)

These have their parallel in Matt. 12:22-32 and Mark 3:22-30.

12. The visit to the Pharisee's house. (Luke 11:37-53.)

13. The discourse concerning trust in God and the impending judgment. (Luke 12:1-59.)

14. The Galileans slain by Pilate. (Luke 13:1-9.)

15. The woman healed on a sabbath. (Luke 13:10-21.)

16. The question whether few are saved. (Luke 13:22-30.)

17. Reply to the warning against Herod. (Luke 13:31-35.)

18. Discourse at a chief Pharisee's table. (Luke 14:1-24.)

19. Discourse on counting the cost. (Luke 14:25-35.)

20. The three beautiful parables of The Lost Sheep, The Lost Coin, and The Prodigal Son. (Luke 15.)

21. The parables of the unfaithful steward and of the rich man and Lazarus. (Luke 16.)

22. The discourse concerning forgiveness and faith. (Luke 17:1-10.)

The foregoing events, beginning with the departure from Galilee, occupy from October until January or February, at which time Jesus received the message from Bethany of the sickness and death of Lazarus. He returns after the raising of Lazarus, not to Perea, but to Ephraim, a village on the border of the wilderness of Judea. We assume, therefore, that Jesus had practically completed the Perea ministry and gone into retirement in Ephraim before the news of the death of Lazarus came to him.

23. The raising of Lazarus. (John 11:1-46.)

24. The retirement in Ephraim. (John 11:47-54.)

Jesus now made his final tour and last approach to Jerusalem. From Ephraim he appears to have gone through the borders of Samaria into the edge of Galilee and so again beyond Jordan, passing by the ordinary pilgrim route through Jericho up to Jerusalem. The stages of this journey are somewhat clearly marked.

25. The healing of the ten lepers. (Luke 17:11-19.)

26. The discourse on the coming of the kingdom. (Luke 17:20-18:8.)

27. The parable of the Pharisee and the Publican. (Luke 18:9-14.)

From this point on Luke ceases to be our only authority and we have reasonably full accounts in two, three, and in some matters, in all four gospels.

28. Teachings concerning divorce. (Matt. 19:3-12; Mark 9:2-12.)

29. The blessing of the little children. Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17.

30. The rich young ruler. Matt. 19:16-20:16; Mark 10:17-31; Luke 18:18-30.

31. Jesus foretells his crucifixion. Matt. 20:17-19; Mark 10:32-34; Luke 18:31-34.

32. The ambitious request of James and John. Matt. 20:20-28; Mark 10:35-45.

33. The healing of the blind men near Jericho. Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43.

34. The visit to Zacchaeus in Jericho. (Luke 19:1-10.)

35. The parable of the pounds. (Luke 19:11-28.)

36. His final departure from Bethany and ascent to Jerusalem. (Luke 19:28.)

With this preliminary outline we shall be able to understand the incidents of Jesus' last week on earth.

On Friday morning, March 31st, A. D. 30, after a night spent in the home of Zacchaeus, Jesus and his disciples set forth on their final journey to Jerusalem.

It is an all day walk. The journey would be about eighteen miles if the road were straight, but as it winds considerably, it is two or three

miles longer and is a wearisome climb. The Dead Sea is 1,300 feet below sea level. Jerusalem at the northwest angle of the present city wall is 2,589 feet above the Mediterranean. In traveling that 18 miles one must ascend nearly four-fifths of a mile, and the change in atmospheric pressure and in temperature from a close ditch, 1,300 feet below sea level and walled in by deserts, to an elevation of one-half mile above sea level, is very trying and adds much to the fatigue. It is customary for pilgrims to start early in the morning and to spend some little time upon the way. The journey is one long, weary climb, through a wilderness country of denuded hills, washed by heavy rains into deep gulleys.

On the right, Jesus passed the brook Cherith, which lies in a deep ravine, where Elijah fled from the famine and hid from the wrath of Jezebel. From there, on into the heart of the wilderness, the Master and his disciples climbed. He went before them, and they looked on with wonder for they could not understand the meanings of this rash, mad act. They followed him from sheer momentum of their past faith; they followed him because they could not desert him. Thomas spoke for them all when he said, "Let us go with him that we may die with him."

A little company of faithful women followed also. They traveled apart from the men, yet now and then they came and spoke to Jesus or some of his disciples. At one time the mother of James and John, feeling that this journey to Jerusalem would surely bring nearer the kingdom for which they had been hoping, came to the Lord and asked of him that her two sons be permitted to sit one on his right hand and the other on his left in his kingdom. The sons were with her, joining in the request, and Jesus rebuked them, but when the other disciples grew angry and resentful, Jesus called them all and told them of the deeper meanings of his mission of service and sacrifice.

There are only two buildings of any account on the way from Jericho to Jerusalem. One is the Inn of the Good Samaritan, situated beside the way in a position that vividly recalls the incident of that parable. The other is a little wayside structure that walls in a fountain. It is called the Apostles' Fountain, because of the tradition that Jesus and his disciples paused and rested there on their way to Jerusalem. There is nothing in Scripture about this fountain, but the tradition is a perfectly reasonable one; indeed, it is almost certain it must have been so. All travelers pause to drink at that fountain and the Lord and his disciples must surely have rested there.

Somewhat late in the afternoon of Friday, the Lord and his disciples arrived at Bethany. Here they were received through an outer door into the courtyard of the house of Martha, Mary and Lazarus. Water was provided for the washing of their feet and refreshments were served to them; then by an outer stair leading from the courtyard they ascended to the guest chamber. The sunset brought the Sabbath, and on that day Jesus and his disciples rested in Bethany.

Saturday, April 1st: Jesus spent this day in Bethany with his disciples and Mary and Martha. It is not likely that any of the priests or scribes from Jerusalem intruded upon them this day, but Jesus may have attended the village synagogue in the morning, and almost certainly in the afternoon

some of the Bethany friends and neighbors called and Jesus talked to them. But the great event was in the evening, and when the sun had gone down the Sabbath was at an end. Abundant preparations had been made before the Sabbath, and what remained to be done was quickly completed. A feast was made in a near-by home, belonging to one Simon, who was or had been a leper. Then Jesus' friends gathered in considerable number, and at the conclusion of the feast, Mary of Bethany anointed Jesus' head with an alabaster flask of ointment, the cost of which was a year's wages for a working man. It was an unostentatious, almost an extravagant act of love, and the disciples were astonished that Jesus permitted what must seem to them all a waste. Judas was the one who spoke, but surely he was not the only one who thought that Jesus ought not to have allowed an act of such extravagance. But there is a time for love to give itself in unmeasured demonstration, and Jesus knew that this was such a time. Mary, too, discerned it, not knowing what was before the Lord, but feeling that some great crisis was impending and that whatever good thing she had in mind to do ought to be done quickly. As the feast probably included the roasting of a sheep or calf, and this could not have been done till after sunset, the festivities must have continued somewhat late that night, and when Jesus and his disciples went to rest in the guest chamber in the home of Lazarus, that room, too, like the one in which the feast had been held, was filled with the odor of Mary's gift.

HIS LAST DAYS IN JERUSALEM.

Sunday, April 2nd: The sun climbing over the hills of Moab and of the Wilderness of Judea lighted upon Bethany a little before it struck Jerusalem, and there was stir and activity in the little village. Jesus and his disciples must have heard preparations all about them as they descended into the courtyard that morning after the Sabbath, but Jesus did not hasten to leave Bethany. He sent two of his disciples to the near village of Bethphage to secure for him a young ass belonging to a friend of his. It is pleasant to know that our Lord had friends to whom he could send with entire assurance that the thing he wanted would be done. Somewhat late in the forenoon Jesus mounted the ass, and accompanied by his disciples, rode into Jerusalem. The disciples immediately understood that his riding was an event of real significance. Jesus had walked a twenty miles from Jericho and given no sign of fatigue. He was riding not because he needed to ride, but because his riding attached to itself a particular significance. There was an old prophetic song in the writing of the prophet Zechariah, which represented the future king of Jerusalem as coming into his own city riding on a colt, the foal of an ass. But during the morning the significance of these preparations had excited the wonder of Jesus' friends in Bethany, and when at last Jesus was really mounted and on his way their enthusiasm rose to white heat. On their way to the city they were met by bands of Galilean pilgrims coming out to meet them and these hailed Jesus with great joy.

The little company kept the road round the shoulder of the Mount of Olives into the Valley of Jehoshaphat. Jerusalem came into view and what a beautiful view it was. It is most impressive to this day. There the procession paused for a moment and Jesus, to the surprise of his dis-

ples, burst into tears, lamenting the obduracy of the city into which he was about to enter. He brushed his tears away, gave glad welcome to the oncoming bands of pilgrims and, conducted them, made his entry into the Holy City. The Golden Gate occupies the probable site of the gate through which he entered. It has long been walled up. Jesus appears to have made no great demonstration on this day, but to have "looked round upon all things," and then in the early evening returned to Bethany.

Monday, April 3rd: Jesus and his disciples rose early and left without breakfast, intending to procure their morning meal in Jerusalem. They did not follow the route of the preceding day, but walked over the summit of the Mount, and being a fig tree, Jesus approached it to see if it had fruit. Its abundance of leaves made previous promise of fruit. It is sometimes supposed that what Jesus expected to find was figs left over from the preceding year. No such figs are left over on any tree standing near a public highway, and if they were they would not have been good.

The writer of this article has eaten green figs in Palestine, pulling them from the trees at this same season of the year, or even a little earlier. The fruit appears with the leaf; it cannot be called good, but is sometimes snatched by the way to stay a pressing hunger. Jesus used the false promise of the tree as the occasion for a rebuke of his own nation. He entered into the Temple, drove out the money-changers, and cleansed the courts of their abominations. On this day Jesus had his own way, no man withstanding him. That evening again he returned to Bethany.

Tuesday, April 4th: Jesus and his disciples left Bethany and came to the Temple. There are no aside incidents such as on Monday to indicate the route which the Lord and his disciples took over the Mount of Olives; probably they walked, on Monday, over the top of the mountain, taking one of the shorter footpaths.

When Jesus arrived at the Temple his opponents had recovered their courage. They met him with a demand that he should tell them by what authority he did the things that he did, doubtless referring particularly to his cleansing of the Temple. He refused to make a direct answer to the challenge, parrying their question with another, "Whether the baptism of John was by divine authority or not?" They could not well answer this, for in the presence of the multitude he dared not deny the authority of John, and if they acknowledged this they could not easily deny that of Jesus, so they were silent.

Following this came a series of controversies, one after the other, occupying the whole day. In the afternoon, as Jesus withdrew from the temple through the Court of the Women, where the treasury chests were, he commended the poor widow who cast in her two mites, and walking on through the Court of the Gentiles he met the Greeks who wished to see Jesus.

Jesus was now rejected by the leaders of his own people and he withdrew from the Temple, but, seated on the Mount of Olives and looking back at the buildings, beautiful in the sunset, he told his disciples of the coming doom that awaited the city and the Temple. Again they retired to Bethany, where Jesus and his disciples spent the night.

Wednesday, April 5th: We have no record of this day. Jesus spent it in retirement, doubtless

in Bethany. After the great crisis of Tuesday he must have been weary; his soul needed strengthening for a still greater crisis that was to come. In the quiet of the Bethany arbors, in the sweet companionship of the Bethany friendships, he passed the hours of this unrecorded day and emerged from the retirement calm, strong and confident.

Thursday, April 6th: On this day Jesus sent two of his disciples into the city of Jerusalem where they met by appointment a friend of Jesus, whom they followed from a public fountain to a house that had a large upper room prepared for their reception. There they made ready for the Passover, roasting the lamb and procuring unleavened bread, and having all things ready for the evening.

Late in the afternoon the Lord and his disciples left Bethany, probably passing again around the southern end of the Mount of Olives. There is a very old house in the southern part of the city, containing a room said to have been that in which the Last Supper was eaten. This tradition is not a very reliable one, but if we could know it to be correct we should consider that room the most sacred spot in Christendom, for there the Lord ate his Last Supper with his disciples, there he uttered the beautiful discourses recorded by John, there he appeared to them on the day of his resurrection and a week later, and there later the church was born. Near midnight they left the Upper Room, walking out of Jerusalem by one of the gates near the northeast corner, possibly the gate of the triumphal entry, and walked through the valley of the Kedron in the light of the full moon to a garden on the opposite side, where Jesus was in the habit of resting. Jesus went here knowing that it was a place where he could not be found except through treachery, but he knew that treachery existed among his disciples. Judas, resentful and covetous, had entered into an arrangement with the priests to betray Jesus into the hands of his enemies. It was important that they should arrest him quietly in the night and so avoid an uprising of his friends. Jesus left eight of his disciples on guard near the gate, took three of them with him into the heart of the garden, and then going a little farther he suffered alone the agony of his approaching betrayal and the sorrows that were to follow it.

Wearied with the reaction from the excitement and the strain of the preceding day, the disciples fell asleep, and while they were sleeping Judas and the mob approached. Coward as well as traitor, Judas had stipulated that he should not be compelled to appear the enemy of Jesus. The shame of his treachery reached its culmination when he betrayed his Master with a kiss.

Wakened thus rudely the disciples were overcome with terror and fled through the vineyards and orchards at the base of the Mount of Olives, and Jesus was carried off a prisoner.

Friday, April 7th: Jesus was first conducted to the home of Annas, father-in-law of the high priest. Annas was high priest from A. D. 6-15; his five sons and his son-in-law, Caiaphas, were all high priests in succession for nearly fifty years. This hard-hearted old Sadducee wielded through himself, his sons and his son-in-law an almost despotic power. After a preliminary hearing before this older man, Jesus was led through the courtyard to a connecting house where Caiaphas

lived, and here had a second preliminary examination. Jesus was held to await the assembling of the Sanhedrin and passed the dark hours of the early morning exposed to the contempt and ridicule of the guards who held him prisoner. The Sanhedrin assembled in the morning, and after much difficulty in procuring witnesses who could and would testify to any serious charge against him, Jesus was condemned on the charge of blasphemy.

But here a difficulty arose. The Jews had no power to put a prisoner to death, and blasphemy was not a crime in the eyes of the Roman law. A new charge had to be made if Jesus was to be tried before the Roman government. Jesus was taken before Pontius Pilate, procurator of Judea, whose office was in Caesarea, but who was present in Jerusalem at the time of the feast. Here they charged Jesus with stirring up insurrections against the Roman government and proclaiming himself as king. Pilate attempted to evade responsibility in the matter, and proposed a series of shifts. He sent Jesus to Herod, who also was in Jerusalem at the time. Herod was pleased at the compliment, but disappointed that Jesus would not perform some wonder for his amusement, and sent him back to Pilate. Pilate attempted to release Jesus under an old custom which provided for the release of a prisoner at the Passover season, but the people, instructed by the priests, chose instead an insurrectionist and bandit named Barabbas. Fearing lest the priests should report in Rome that Pilate had not sufficiently guarded the Roman government against fanatical uprising, Pilate very reluctantly condemned Jesus to death.

Pilate's Judgment Hall was almost certainly in the neighborhood of the Castle of Antonia, just north of the Temple area. The site of the Ecce Homo Arch is not far from the place where Pilate delivered Jesus to be crucified. Jesus went forth bearing his own cross, but proved physically unable to carry it. The soldiers laid hold of a man named Simon, who was coming into Jerusalem from the country, and he bore Jesus' cross.

Jesus was crucified at a place outside the city wall, but not far from it, and apparently on the north side. We do not know that it was a hill, yet it was very likely to have been an elevated position. Men who were crucified sometimes lived for days, but an attempt was made to hasten the death of Jesus and the robbers crucified with him, in view of the approaching Passover. The legs of the robbers were broken, but when Jesus was approached it was found that he was already dead. Physical and mental agony did their work in an almost incredibly short time, and Pilate marveled to know that he was already dead.

As the evening of the Passover approached, Joseph of Arimathea, accompanied by Nicodemus, removed the body of Jesus from the cross, took it to a new tomb, wrapped it in linen and spices, and rolled a large stone to the door. There the body of Jesus rested till after the Sabbath day.

Saturday, April 8th: During this melancholy Sabbath, the disciples huddled together in little groups, but not a word is recorded of the day's unutterable agonies. A guard was placed about the tomb and the seal of the Roman government was put upon the stone.

Easter Sunday, April 9th: The women friends of Jesus were first at the sepulchre in the morning after the Sabbath, having procured spices for

the anointing of the body. To them, first of came the word of the angel, "He is not here, is risen." The women returned with joy, one of them, Mary Magdalene, lingering in garden, met the Lord face to face, and added glad tale to that of the other women. When this message reached the disciples, Peter and John set forth eagerly and they, too, heard the Easter message. In the afternoon two disciples on their way to Emmaus walked and talked with a wonderful stranger, whom, as they reached their destination, they recognized as the risen Lord. In turning with haste to Jerusalem, they found the disciples assembled in the Upper Room, and added their tale of wonder to those which the Jerusalem disciples related, "The Lord is risen indeed and hath appeared to Simon."

Sunday, April 16th: Again the disciples were gathered in the evening in the Upper Room. Thomas, who had not been with them the previous day, was now present. Again the Lord appeared and confirmed their faith, and Thomas gave glad testimony that he also had seen the Lord.

Later Appearances: We are not able to make a complete record of the appearances of the Lord to the disciples after this. We are told that he appeared to James and to a large company of disciples together, but we do not know when or where this occurred.

After waiting about Jerusalem for some days the disciples left the city and returned to their homes in Galilee. Things had changed and they were ill at ease in their old surroundings. Length for a single night they returned to the fishing, and in the morning Jesus appeared to them upon the shore. The story of this appearance is recorded in the last chapter of the Gospel of John.

Thursday, April 18th: Forty days after the resurrection, Jesus met his disciples again in Jerusalem. He led them out across the valley of the Kedron and up the slope of the Mount Olives. There, as they gathered about him in reverent wonder, a cloud received him out of their sight, but they returned to Jerusalem in the confidence of an abiding companionship. The Lord was not dead; he had risen, and they went forth everywhere preaching the tidings of his new life in the assurance that he was with them and would be with them always, even unto the end of the world.

HEART AND LIFE HYMNS.

MARK E. BOWMAN.

The most satisfactory plan for an evening during special evangelistic work, of those out of the ordinary, has for me been one with "Heart and Life Hymns." Announced simply by name for several preceding evenings, the explanation was given the evening before that each one was requested to give, by quoting one or more complete stanzas of a hymn, adding comment as well, the experience, purpose or desire of his life. The leader, on his feet every moment, watching the rising tide of devotion, breaking out into the singing of a number of the hymns which "take hold," has an opportunity of leading men to Christ through songs. The experience of a number of times using has proved this to be most successful.

ILLUSTRATIVE DEPARTMENT

Illustrations from Recent Events

CHOICE THOUGHTS.

Tolstoi's Work.

(410)

The government looked upon him as a dangerous person. All his correspondence, both coming and going, was examined. They say he disintegrated loyalty. At the same time, nothing, I imagine, would have raised such a protest all over Russia as to do anything with Tolstoi. So long as he stuck to this teaching of the New Testament it was hard for the Czar to find anything against him. He translated the New Testament from the Greek to the language of the common people. He belonged to a society which published little books for the Russian people. He prepared the Sermon on the Mount as a little tract, but the censor on examining it sent it back as being dangerous teaching. It was then prepared under the title "Earliest Scripture Reading," and this time it went through all right."—Jane Adams.

Impressions.

(411)

A mother was one day entertaining friends when her son rushed in and exclaimed, "Mamma, Teddy said —," and he repeated the uncouth words. The mother replied, "Very well, run out and play." Some of her visitors were surprised at her treatment of the matter, and asked how she could let him go with such an impression in his mind. His mother replied, "The impression is not in his mind. If I had rubbed it into his mind it would have stayed; probably by night he will have forgotten it."—Barnes on Children.

Christlike.

(412)

Phillips Brooks was a Christlike man. When candidate for bishop, a bitter opposition developed on account of his liberality towards the Unitarians. Some one printed a caricature of him and circulated it in the convention clergymen are made of the same stuff as the rest of us) to influence votes. When this caricature was handed to him he replied in these exquisite lines (nothing better in all literature):

"No wonder if 'tis thus he looks
The Church has doubts of Phillips Brooks.
Well; if he knows himself, he'll try
To give these dreadful looks the lie;
He dares not promise, but will seek
E'en as a Bishop to be meek,
To walk the way he shall be shown
And trust a strength that's not his own,
To fill the years with honest work,
To serve his day and not to shirk,
And quite forget what folks have said;
To keep his heart and keep his head,
Until men, laying him to rest
Shall say, 'At least Brooks did his best.'"
Do you want the secret of Phillips Brooks' marvelous power and unsurpassed usefulness? Here it is. Read between the lines and ponder the lines themselves.—Judge Baldwin.

God is Love.

(413)

As another example, take a play of Ibsen's—"Brand"—which has already been put on the stage. A clergyman of the old, stern type has gone with his wife and child to the rigorous climate of Norway. Soon his wife is ill and the doctor says she should be taken to the south. The minister says he cannot go away because he is called of God to work there. The doctor suggests that he send her and their child. The minister says, "No, my mission is here and she is to help me in it." The child dies. The mother stands by the window with her lighted candle, looking over the grave. She appeals to her husband, and asks, "Is there no love in God?" But with "Brand" it is all law, and he dehumanizes himself in that way, and finally goes down in a crashing wreck because he has forgotten that law is love uplift by beauty which transfigures it. The play is full of suggestion both on the intellectual and the poetic side.—Burton on the Drama.

Doubt.

(414)

I have a life with Christ to live,
But, ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?

I have a life in Christ to live,
I have a death in Christ to die,
And must I wait till science give
All doubts a full reply?

Nay, rather while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin
Let me but creep within
Thy fold, O Christ, and at thy feet
Take but the lowest seat,
And hear Thine awful voice repeat,
In gentlest accents, heavenly sweet;
"Come unto me and rest;
Believe me and be blest."

—Prin. J. C. Shairp.

Winning the World.

(415)

Four per cent of our university and college students are willing to go to the foreign field. One per cent is all we really need. Is it a matter of money? One sixth of the interest on the ninety billions of dollars in the United States in five years would be all the money needed for the evangelization of the world. I am reminded of that often-asked question, "Is God dead?" when we talk of being unable to do his will. We certainly make human enterprises succeed. I wish it were possible to make young men and women have for a life passion the giving up of life to a great, splendid and exacting cause. No life is worth living that is not fully given up to a purpose. Can you conceive of any enterprise comparable in beauty and dignity with winning the world for our Master?—Speer.

One day I took a new Bible to Rev. F. B. Meyer, asking him to write in it. He wrote the twelfth verse of this chapter: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father." I was thoroughly disappointed and could not understand why he should write this verse, yet lately I have been attempting to prove God, and believe it is possible, if his words abide in me and I abide in him, to do greater things. Mr. Meyer is a very busy man. I have been in his church and his home, and have traveled with him. I have seen his woodyard. I have seen him closing broths in London. If this is mysticism, may God fill our lives with it.—Baer.

Richard Harding Davis in his brilliant count of the coronation of King Alfonso XI of Spain, as published in "Collier's Weekly," writes:

"And then there is a gallop of hoofs, the officers clearing the way with drawn swords and the boy king passes smiling, and raises his hand to his visor, and the queen regnant waving her handkerchief in a sort of Chautauqua salute."

Twenty-nine years before, the Chautauqua Institution was founded. The Chautauqua salient with the handkerchief was first given to acquaint a deaf mute with the approbation of a Chautauqua audience. Yet there is one of the foremost writers of the day using the term in connection with a coronation scene in *Spain!* Strange how small the world has grown!—Jamestown Journal.

Scientific Illustrations

H. E. ZIMMERMAN.

Poisonous Influence of Saloons. (418)

Hab. 2:15; Prov. 23:32; Isa. 28:7; 1 Cor. 6:10.

The poison girls of India, immortalized by Hawthorne in his "Rappaccini's Daughter," are supposed to be able to kill a person by breath or touch, and the Indian government has no more succeeded in exterminating them than infant marriages and other Indian peculiarities.

Indian medicine men and priests knew long before Professor Koch and other European alienists that the persistent consumption of poisons makes the body immune against poisoning. Accordingly, potentates, priests and others who had occasion to wish for the death of certain persons every little while kept on hand a number of poison-fed individuals to send to the persons that they wished to do away with. Both boys and girls were trained for this murderous office, principally girls.

The Indian princes caused beautiful and healthy female children to be put under the care of physicians and medicine men soon after they were born. The medicine men strewed the floor under the baby's cradle with dried helmet-flower, or monk's hood, that is, such from which the deadly poison, aconite, had been partially extracted. After a few months unprepared monk's hood was placed under the cradle and in vases in baby's chamber. Later the fresh flower was installed and baby was allowed to play with it and to suck it.

Still later a mild solution of aconite was added to baby's milk and other food after a graduating scale. As the little bodies became more and more used to the poison, the doses were increased, and usually when a girl was ten or twelve she could eat aconite in the same quantities as some arsenic eaters devour that poison.

The devil seems to have chosen the saloon as an ideal institution to debauch, poison and drag down to death all whom it touches.

Wasted Power. (4)

Luke 15:13; Matt. 25:24-29.

The manager of a big power house recently made an analysis of the amount of fuel energy in one pound of coal which was actually converted into electrical energy useful for work.

One pound of coal may be taken to have inherently 10,000 work units. Of these 10,000 possible work units this manager found that 300 were wasted in the ash pit, 1960 in stack, 560 in banking fires, 800 in radiation and miscellaneous losses. In other words, in boiler room 3,620 work units were wasted. In the engine room 370 more work units were lost by radiation of heat from the pipes and 4,000 work units were sacrificed in the condenser so that the total engine room loss was 5,370 work units; in other words, only 1,200 work units were actually usable out of the possible 10,000 work units in a pound of coal. One-fifth of the coal bill was paid simply to produce draught in the smokestack. The man who vents a process by which this tremendous waste can be saved will have wealth beyond needs and the thanks of all mankind.

The amount of physical, mental, and moral energy wasted in the world is appalling. One of the greatest problems in church work to-day is to stop the "leaks," check the waste, and make use of every available force in carrying on the work of the kingdom.

The Christian's Higher Life. (4)

Col. 3:1; 2 Cor. 4:18; Psa. 87:7; Acts 17:24.

A black and remarkable inter-stellar region has been discovered through observations taken by the balloon flying staff of the Weather Bureau and by scientists abroad. Chief Weather Bureau official, Dr. W. L. Moore, of the Weather Bureau, who is head of the National Geographical Society, has advised the House Committee on Agriculture that during the past summer month "We found warm patches of air far above the earth. We have found," said Professor Moore.

as a result of sending up these balloons—and our observations are verified abroad—one of the most wonderful things in meteorology. All our physics have assumed that temperature gradually decreases with elevation, until in outer space there is no temperature. We sent up balloons from Omaha and Indianapolis above the storm stratum, which is six miles deep, rising and falling with the seasons. Above the storm stratum there is an entirely different atmosphere, floating upon the storm element like oil on water, with an easterly velocity of only half the lower air. From the storm stratum up through this there is a slight rise in temperature. We call it an equally heated stratum—isothermal. In this constant air ocean there are no storm eddies; in it the minutest rays of light are absorbed. We are living in a thin skin of air, illuminated, and all the rest between us and the sun is darkness."

There is a spiritual realm to which every Christian rises in his aspirations, far above this tempestuous world, a region where "no storms ever beat," where the divine light dispels the darkness of sin which envelopes us in this life.

Reading the Heart. (421)

Psa. 44:21; Psa. 139:23; Jer. 17:10.
"I have been credited with a marvelous machine by which I can tell whether a man is lying to me," says Professor Hugo Munsterberg, of Harvard University, at Boston, Mass., a few days ago. "By my method of association of ideas, with a delicate machine for recording time, I am able to determine whether an accused person is guilty.

"There are certain groups of words which are related. If I say one of these words to the person under discussion one of the related words instantly jumps into his brain and is spoken by him. A word which has a bearing on the crime of which the person is accused or on anything which he is endeavoring to conceal will cause a pause imperceptible to him, but which the machine will instantly report before the related word is given. Out of one hundred words there will be ten, say, at which there will be a pause.

On going over these words again the person will give the same answer to the words which have no bearing on his case and will invariably give a different answer to the words at which there was a pause in the first test. By this method I can determine what thoughts the person is trying to conceal, and I can lead him on until I know the hidden cause of his mental perturbation.

"This association of ideas, as a method of determining an accused person's guilt, has not yet been developed enough to be accepted absolutely in the courts of law, but the distance between the law and psychology is rapidly narrowing, and I expect to see the psychological expert, with his methods of accurately determining a person's mental secrets, take his place in the law courts within the next generation. "Before many years the expert on psychology will take his place in the law courts among experts in medicine, nervous diseases, hand-

writing and other branches of science. His work will be to determine the value of testimony.

"A trained expert on psychology would be able to give the correct value to any number of witnesses' testimony by simply examining them as to the value of their different memories."

This is all interesting and wonderful enough. But God only knows the human heart with infallible certainty.

Regulating the Saloons. (422)

1 Thess. 5:2; Josh. 6:18; 7:12.

A few years ago a scientific person in Massachusetts imported some caterpillars that interested him, and kept them in a bottle. But one day the bottle tipped over and some of the caterpillars escaped into the scientist's garden, and presently stocked it with gypsy moths. To catch them and their descendants the Bay State has since spent about \$1,000,000 of public money, says "Harper's Weekly." They have cost it many million dollars besides in damages. The old method of fighting them was to find and destroy the cocoons. The state finally gave that up, much to the regret of many of its citizens. The bugs have since increased very much and carried destruction into the woods.

Regulating the saloon is like trying to keep the cork in the bottle of moths. The saloon business cannot be kept corked up. It must break the laws to exist. The total annihilation of the saloon by national state prohibition is the only way to stamp out this plague. Think of the money that could have been saved all these years had this been done!

Blindness. (423)

Jno. 11:37; Isa. 35:5; Mark 8:25; Luke 7:21.

Dr. Finley R. Cook, of New York City, announces that by means of the X-rays he has succeeded in overcoming blindness and regenerating defective eyes.

This announcement was made to the Academy of Medicine, accompanied with a number of proofs substantiating his claim. We doubt if any of the persons experimented upon were born blind.

Christ not only cured those born blind, but is able to lead a man "out of the darkness of sin into the marvelous light of the gospel of Christ." Science has her limitations in this latter field.

Disinfecting Books. (424)

1 Tim. 4:13.

There is no doubt that all books kept for a long time in libraries and other places become the abode of the germ and microbe. To prevent this a French professor has introduced a method of disinfecting the books. They are placed in an oven under pressure, in which the evaporation of a certain liquid causes the breaking up of aldehydes. It is said that all sorts of books, big and little, can thus be dis-

infected without harm to the cover, the paper or the binding.

It would be a thousand times more desirable if some means could be employed to disinfect the salacious literature and other harmful books which people are reading today.

The Fatality of Sin.

Jas. 1:15; Rom. 5:12.

Who has not read about that strange "sleeping sickness" which finds so many victims in Central Africa? They sink into a fatal lethargy. Where it appears, the majority of the population may be regarded as dead men. The British government has discovered that the sleeping sickness is caused by a blood parasite which enters the body by means of a fly bite. Little or no pain is felt at the time. The parasite, sucked up by the fly from the blood of the animal it bites, multiplies in the man. For even as long as three years he may not know that anything is the matter with him. At last the protozoan reaches the cerebrospinal canal. The lymphatic glands of the neck are affected. The blood-vessels of the brain are obstructed. The brain is no longer nourished. Death is unavoidable. Of course the natives see no connection between the fly bite

and the death so long removed. They let the flies bite, and will not even take the trouble to brush them off.

What a vivid illustration this is for the insidious working of sin in the human heart, and its fatal results!

Spiritual Fruits.

(426)

Phil. 1:11; Jas. 3:17; Matt. 7:16; Col. 1:10.

By lighting his hot houses at night with electric lights of five thousand candle power, all told, Dr. Werner von Siemens ripens raspberries in seventy-five days, grapes in two months and a half, etc. The expression "in season" may soon lose its significance, in this connection, since by the application of electricity, fruits, vegetables, etc., can be had at any time of the year. The fruits thus produced are remarkable for brilliant color and fine aroma, but are not as sweet as those ripened by the sun.

In nature the test fruit is developed under the influence of the natural light and heat of the sun. Artificial light lacks certain elements necessary to the perfection of fruits. The most desirable "fruits of righteousness" are produced in Christians by their living constantly in the light of the "sun of righteousness."

Literary Illustrations

THE HEART OF THE GOSPEL.

Selections from "The Heart of the Gospel," by James M. Campbell. Copyright 1907. Published by Fleming H. Revell Co., New York.

Buying up Souls. (427)

1 Corinthians 6:20.

A striking illustration of what is essential in the word "redemption" is furnished by Victor Hugo when he represents good Bishop Bienvenu protecting a culprit from the clutches of the law and saying, "Jean Valjean, my brother, you no longer belong to evil but to good. It is your soul that I buy from you. I withdraw it from black thoughts and the spirit of perdition and I give it up to God." In some such a way as that Christ buys our souls, delivering them from the power of evil, and giving them to God.

The Appeal of the Cross. (428)

Matthew 11:28.

The universality of Christ's saving influence is strikingly expressed by Doré in the painting called the Vale of Tears. In the background there is a valley bleak and bare, overhung with rocks typical of our earthly life; in the foreground a representation of our Lord, expressive of tenderness and helpfulness; over his head an arch of light, symbolic of hope; upon his shoulders a cross. His hands are stretched out towards a crowd, which represents all nations and classes. He beckons them to himself.

The Redemption Idea Pervades. (429)

Hebrews 2:6; Matthew 12:12.

It is said that Buddha in a previous state of existence cut his body into pieces to redeem a

dove from a hawk. That was a useless sacrifice. But to redeem a world of sinners and enable them to realize the righteousness which heaven requires was well worth the price paid by Christ upon the cross.

Fruit of Self-Sacrifice.

(430) 2 Corinthians 9:15.

In a home of wealth and luxury a mother was heard to say, "When my children were young I gave them the best a mother could give them—I gave them myself. I surrendered a life of pleasure and fashion to be companion to them. Now I have the reward to see them go on and do noble work for humanity and God."

Dying for the Heathen.

(431) 2 Corinthians 5:14.

We listen with awe to the heart revealing words of Robert Moffatt, the African missionary, "I felt as though I could die as I do now at this moment for Christ's sake and the salvation of the heathen around me."

Not An Easy Way.

(432) Matthew 16:24.

When a band of Turks came recently to a missionary of the American Board and asked him if he could secure their protection provided they embraced Christianity, his reply was, "We follow a crucified leader."

Appropriation.

(433) Colossians 1:20.

It is said that the early missionaries to Norway showed the rude Northmen that the malefet of Thor was the image of a cross.

The Print of the Nails. (433)

John 20:27.

The truth is brought out in the old legend which represents Satan as appearing to a monk simulating the likeness of Christ. The deception continued until the question was asked, "But where is the print of the nails?"

Eternal. (435)

Acts 1:1.

It is said that on the day that Beecher was called home a visitor asked him, "When will you finish your Life of Christ?" "Finish the Life of Christ?" he was heard to say to himself, with a rapturous look on his face, after the visitor had departed. "Finish the Life of Christ. It is never finished."

Self-Sufficient. (436)

John 15:15.

Thoreau when urged to make his peace with God answered that he was not aware he had fallen out with God. That was no doubt true. Yet there are many rebels; and there are more who while they have no settled enmity have no real friendship and fellowship with God.

Made Crooked Straight. (437)

Romans 7:24; Romans 8:1.

When Mr. Chamberlain visited Potchestrom in South Africa in the capacity of British Colonial Secretary, a large concourse of Mafiffs assembled to meet him. They stood under an arch bearing the words, "Welcome, Moathlode," meaning, "Welcome the man who puts all things straight." It was little Mr. Chamberlain was able to do. But this is what Christ has undertaken to do for the world, and this is what he is now doing.

Forgiven. (438)

2 Corinthians 5:14.

An incorrigible soldier had so often been punished for his offences that his superior officers were in despair. When about to be drummed out of his regiment in disgrace the suggestion was made, "Try what forgiveness will do." As the offender was called in he steeled his heart, expecting to have visited upon him the severest penalty possible; but when told that he had been forgiven his heart was broken with contrition, a new motive force took possession of him, and from that hour he became a new man.

Penitence. (439)

Romans 2:24-25.

Two instances of the natural and instinctive desire to make atonement for past transgressions suggest themselves. The first is that of Samuel Johnson standing bareheaded in the market place at the spot where his father's bookstall had stood, doing an act of penance for an act of boyish disobedience. The other is the similar case of Thomas Carlyle, standing bareheaded in the rain by the grave of his wife, in the churchyard at Ecclefechan, bemoaning his loss, and seeking by self inflicted suffering of body and soul to make expiation for the sin of conjugal neglect.

Faced Toward God. (440)

Colossians 1:20.

What Victor Hugo said in his grandiloquent fashion, of Waterloo, may be said with all sobriety of speech of Calvary, "It was a change of front on the part of the universe."

Tuned to God's Word. (441)

1 Samuel 3:9.

In wireless telegraphy one of the most important features is the tuning of each receiver to its own transmitter so that it will respond to it alone.

Attunement. (442)

Romans 5:10-11.

In the Elizabethan period of English literature religious writers made use of the word "attunement" as a synonym for atonement.

Justified. (443)

Romans 5:1.

An interesting use of the word "justify" is found in connection with typesetting. A compositor is said to justify a line or column of type when he spaces it properly, so as to bring it into alignment. To justify is to adjust, it is to bring man into proper alignment to all his inner and outer relations.

Where we Belonged. (444)

Romans 5:8.

It is said that a Bechuana man on hearing the story of the cross for the first time from a missionary, exclaimed, "Jesus away from there. That is my place."

The Alabaster Box. (445)

2 Corinthians 5:15.

"The death of Christ," says Sebatier, was a blow which broke the alabaster box and set free the divine perfume of his heart which was renunciation, sacrifice, love."

A SAFE INVESTMENT.

There seldom is offered to the investing public an opportunity to participate in a six per cent bond issue in which their money is absolutely guaranteed. On page ??? of this issue we print the advertisement of the Nicholls-Ritter R. and F. Co., 405-13 Flatiron building, New York City. This firm is offering six per cent first mortgage gold bonds on New York property, backed by their written guarantee that interest and principal will be promptly paid. This company has been established since 1885 and has very satisfactory references, beside a reputation for conservative methods. Those who are looking for a safe investment, write to the above address for full particulars.

A RABBI HIRSCH REPLY.

He happened in a crowded street car. The noted Rabbi Hirsch had arisen to give his seat to a young woman, but before she could take it a burly young fellow slid into it.

The rabbi looked very meaningfully at him, and, after an uncomfortable silence, the young fellow finally blurted out: "Well, what are you glarin' at me for? Want to eat me? Eh?"

"No," calmly replied the rabbi, "I am forbidden to eat you—I am a Jew."

Matthew's Gospel Illustrations

ORRIN EDSON CROOKER.

Looking Elsewhere than to Christ (446)

"Art thou he that cometh or do we look for another?" Matt. 11:3.

Many are the schemes which have been formulated for the uplift of humanity and the bringing in of the kingdom of God. Most of them fail for the reason that they ignore the greatest power of all—the influence of Christ in human hearts. In his letter of resignation as pastor of Plymouth Church, Brooklyn, Dr. Lyman Abbott said, "I see that what I had once hoped might be done for my fellows through schemes of social reform and philanthropy can only be done by influence of Jesus Christ. There is no dynamo in reform save the cross of Jesus Christ."

Preparing the Way. (447)

"Behold I send my messenger before thy face, who shall prepare thy way before thee." Matt. 11:10.

In 1835 the House of Commons appointed a committee of prominent churchmen and members of parliament, together with certain well-known missionaries, to consider what measures ought to be adopted with regard to the inhabitants of countries where British settlements were being made, in the matter of promoting the spread of civilization among them. The committee was asked to bring in an answer to the question: "Shall we begin with civilization in order to introduce Christianity or with Christianity in order to introduce civilization?" After long and exhaustive deliberation and the hearing of much evidence from missionaries and others the question was answered by saying that it was the opinion of the committee that Christianity paved the way for civilization.—*From Report of the Committee.*

Strengthening Power of Christ. (448)

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

A tablet to the memory of Bella Cooke, the "Saint of Second Avenue," who died a year ago, after being bedridden for more than half a century, but whose mind was clear and heart warm, so that she was carrying on a charitable work, was unveiled in the Rose Hill Methodist Episcopal church, New York, in November last. For 55 years she was a devoted member of the church, whose services she was not able to attend. Ministers of all denominations, and representative people in every sphere of life frequently visited her and found strength and comfort in her testimony of the power of the religion of Christ to keep the heart filled with gratitude, confidence and hope.—*N. Y. Christian Advocate.*

Christ the Teacher. (449)

"Take my yoke upon you, and learn of me." Matt. 11:29.

Who is the Christian? He is a pupil in

Christ's school. But nobody is received into a school because he is a ripe scholar. When a boy goes to a school the teacher says: "What do you know about grammar?" "I don't know anything about grammar; I want to enter the school to learn." "But what do you know about Latin and Greek?" "Nothing," the boy answers. "Are you up in history and science and literature?" "No," says the boy, "I'm not sure that I know what those big words mean." To which the teacher answers, "Well, you are sufficiently ignorant to be received. This school is founded for boys who do not know, but want to learn." The church is a school, and Christ is a teacher.—Leaflet issued by Plymouth Church, Brooklyn.

Mercy. (450)

"I desire mercy, and not sacrifice." Matt. 12:7.

It was the close of a busy day at the White House during the civil war. Only two women remained to see the president. "Well, ladies, what can I do for you?" asked Mr. Lincoln. Both of the women began to talk at once. One was the wife, the other the mother of a man in prison for having resisted the draft in Pennsylvania. "Let me see your petition," said the president. "We have none," they replied. "We are too poor to pay for the necessary preparation of the papers." Mr. Lincoln sent for a list of those in prison for this offense. He asked the officer in charge if there was any difference in the degrees of guilt. "None," said the officer. "Well," said the president, "these fellows have all suffered long enough. I believe I will turn out the whole flock. Draw up the necessary order." Turning to the women, he said, "Now, go home. Your man will be there to meet you."

—*Silas G. Pratt's, "Lincoln in Story."*

The Half Christian. (451)

"Every kingdom divided against itself is brought to desolation." Matt. 12:25.

Union is necessary to prosperity. Internal contention and strife are always disastrous. When the London Company sent out its colonists to Virginia in 1606 the instructions given to them concluded as follows: "Lastly and chiefly, the way to prosper and achieve good success is to make yourself all of one mind, both for the good of your country and for yourselves." Likewise is this true of Christ's kingdom in our hearts. We cannot be half Christian and half unchristian. We must make ourselves "all of one mind" in regard to the service we render him. Unless we do we shall surely fail in the end of witnessing effectively for him in any way.

Work as if there was no such thing as prayer;
and also

Pray as if there was no such thing as work!

—*F. E. Willard.*

THE ECCLESIASTICAL YEAR—APRIL

REV. G. B. F. HALLOCK, D. D.

Decision Day

No Sunday School movement has taken a deeper and more general hold upon the Sunday School world than the idea of Decision Day. Every generation has its own way of doing its own work. We do not build houses, nor warm them, nor light them as our fathers did, and our children in school are not taught the three R's as we were. New times demand new fashions, and this principle seems to hold even in the method of bringing men to Christ. The larger number of church members over forty years of age were brought to Christ and into church communion through revivals. We do not believe that the day of revivals has passed or ever will pass; but we believe that the key of the situation lies in the Sunday School. Here is a field not far away, but at home; not inaccessible, but ready at hand; not with few isolated individual souls, but with great masses of people; a field not slow in growth, but already white unto the harvest. It contains the material for evangelistic work,—the people who are near the kingdom, yet not within its walls. What would the pastor who expects to open a series of revival meetings give if he could be sure of seeing on the opening night one hundred people before him who are not church members? Yet that is what the pastor might perhaps have seen in his own Sunday School on Sunday afternoon or morning. Why not begin his work of soul-winning right there where are the souls to be won? The Sunday School now supplies the church with about 85 per cent of its members, and might give even more if it were worked, first as an aggressive agency to bring people to its sessions, and then as an evangelistic agency to bring them to Christ.

Suggestive Texts and Themes. (455)

The supreme business of the pastor in the Sunday School is to look after the salvation of the scholars. He is the divinely authorized leader and shepherd, and must have more to do with the conversion and training of the young people than any other person in the school. Here are some texts and themes that may prove suggestive for use on Decision Day.

When to Believe: "Choose ye this day whom ye will serve." Joshua 24:15.

Afraid of Falling: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

Afraid of Temptation: "There hath no temptation taken you but such as is common to men; but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

The Believer's History: Deut. 32:10. 1. Found with Luke 15:4, 5. A Lost Sinner. 2. Led, with John 10:4-28,—A Loving Follower. 3.

Instructed, with Luke 10:39—A Lowly Disciple. 4. Kept, with 1 Peter 1:5—A Living Saint.

God's Keeping Power: "Kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Peter 1:5.

Good News: 1. You have Sinned. Rom. 3:23. 2. God Loves You. Rom. 5:8. 3. You May be Saved. 1 Tim. 1:15. 4. Now. 2 Cor. 6:2; Isaiah 49. 5. Believe and Live. John 3:36.

Three Steps Into the Way of Life: 1. Realize that you are a sinner. 2. Repent of your sins. 3. Receive Christ as your Saviour and Lord. Take those three steps and take them now.

The Feast Prepared: "Come, for all things are now ready. Luke 14:17.

The Age of Conversion: The testimony of one thousand converted Sunday School scholars in the United States, Great Britain and Canada: 128 scholars converted at age of from 8 to 12 years, 392 scholars converted at age of from 13 to 16 years. 322 scholars converted at age of from 17 to 20 years. 118 scholars converted at age of from 21 to 24 years. 40 scholars converted at age of from 25 to 60 years. 52 per cent. by age of 16. 84 per cent by age of 20. 96 per cent. by age of 24. 4 per cent. at older ages. Teachers be much in prayer for your scholars. "Fervent prayer....available much." Jas. 5:16.

A Divine Command: "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6:33. 1. The command "Seek" a. Implies something lost. b. Implies what is lost is valuable. c. Implies that only by diligent search will it be found. 2. Nature of the command. a. Divine and positive. b. Absolute and of unusual authority. c. Essential to happiness. d. Its preeminence. First. 3. Object of search. Two-fold. a. Kingdom of God. b. His righteousness. 4. Reward promised. "All these things shall be added unto you." Bread, raiment, life, futurity.

Choosing God: "Choose you this day whom ye will serve." Joshua 24:15-26. 1. The choice set before them. 2. Reasons to induce them to right choice. 3. The choice made. 4. The covenant renewed.

Conversion. Its Means and Tests: Acts 16:30-34. 1. Its necessity. 2. What this change is. 3. The means of conversion. 4. Tests of conversion. a. Rejoicingly hearing God's word. b. Immediate change of life. c. Immediate confession of Christ. d. Helpfulness. e. Joy in the new life. f. The man's home was changed.

Your Covenant with God. (456)

Once you have resolved to enter the way of life, you ought to make a definite covenant as to your purpose to be a Christian. Our God is a covenant-making (Isaiah 55:3), and a covenant-keeping God (1 Kings 8:23). His promises are made for those that keep cove-

nant with him (Psalm 103:17, 18). Make a definite record of the beginning of your Christian life; write your name and the date of your decision in the following covenant. It will help you in temptation and trial, in doubt and discouragement. It will aid you in coming to definite dealings with God.

God's character guarantees the keeping of his covenant with you; your character ought to guarantee the keeping of your covenant with him. Your name stands for your character; your signing of the covenant will mean just as much as you are in character.

My Covenant. (457)

Realizing that I am a sinner, I do now, God being my helper, renounce and forsake all my sins, receive Jesus Christ as my personal Saviour, resolve to love and obey him, and to recommend him to others by lip and by life.

Name

Date Address

Another Covenant Card.

Date

Place

Turning from all my sins and trusting in the Lord Jesus as my personal Saviour, I now decide henceforth to lead a Christian life. With God's help, I will.

(Signed)

Choose Ye This Day: An Appeal to the Young

(458)

"Choose you this day whom ye will serve." Josh. 24:15.

Max Muller tells a story from Indian legend of a Sabara, or wild man of the woods, who stole the infant son of a native king and carried him off to his own forest dwelling. The boy, as he grew, believed that the Sabara was his father; he lived the same wild life, subsisted on roots and on the spoils of the chase, and had no thought beyond the coarse interests that lay within his narrow and savage horizon.

The prime minister, however, after years of patient search at last found the boy. He told him that the Sabara was not his father, and had no right to him whatever. He spoke to him of the king, and described the splendors of the palace that was his home. No further argument was needed. When the lad learned that he was the son of a king, and that he might return to his inheritance, the truth made him free; he left his haunts in the forest, and went home to his father's house.

I. The story illustrates the great fact of conversion. Man is God's child, created in the Father's image, and nothing that can happen to him can ever alter that wonderful fact. He may be ignorant of this relationship, he may not know his father; he may yield allegiance to sin and the world; but the fact of his sonship remains. He may wander far and he may wander long, but he can never get beyond the reach of the father's love that fills and embraces all things.

II. The gospel is the good tidings of this relationship. It is "the truth" about God and his love, and about man and his inheritance. When the weary heart, tired of its sin and its burden, hears the "truth," that truth makes it free. Who will live a joyless life, racked with doubt and

dark despair, without God and without hope, when they may enter into a divine heritage of peace, and experience the joy of sins forgiven? The prodigal turns his face homeward to God, and that action is conversion. We do not need to clothe the experience in mystery; it is as simple and as natural as the Indian boy's leaving his wild life and going back to his own.

Every child of earth is born into ignorance of his true relation to God. Surrounded by a material world, dominated by material senses, enticed by material pleasures, he is led—too easily—into the far country to seek his joys in material things. Husks! Ambitions that are vain and shadowy! Sweet promises that turn to dust and ashes!

III. Hence the gospel must be proclaimed to the young. They must be told the truth about their father, God. They must be informed that they are children of the king, and that they have a divine inheritance. The beautiful life of Jesus must be put before them as the life that they may lead. And they must be urged to decide to live that life, or, as we say, decide for Christ.

IV. Divine wisdom did not err in demanding a public confession of Christ. "If thou shalt confess with thy mouth the Lord Jesus." This is the tone Christ takes himself. "He that confesseth me before men." Openly to confess that one will follow Christ, openly to ally one's self with his cause and his people, and stand for that for which he stood, is one of the most potent instruments for holding a man to his responsibilities.

(Therefore bring the young people to a decision, a definite decision, a public confession. Get them to take a clear stand and show their colors bravely. Use Decision Day for this purpose. Make confession of Christ in this way a sacred privilege. Let the young people feel that in making their decision to live for him they are simply turning their faces homeward. For God is both their father and their home.)—Rev. R. P. Anderson.

Not too Young to Be Christ's. (459)

A little girl about ten years of age came to my house one night after school. She was seeking the Saviour, and told me how, for three nights, she had been afraid to sleep, feeling the weight of her sins, and from her constant weeping while with me I knew what deep distress that little soul had been in. Very simply I told her of him who had died in her place and for her sins, and with a new light and a happy joy in her face she said, "Oh, I see it all now." The next day, meeting her mother, I told of her little girl's conversion, and her remark was, "I thought she was too young to be thinking of such things."

Satisfied, But Starving. (460)

A strange plant, called the nardoo, closely allied to the fern tribe, grows in the deserts of Central Australia. A peculiarly melancholy interest is connected with it, owing to the fact that its seeds formed for months together almost the sole food for the party of explorers who a few years ago crossed the continent. The nardoo satisfied their hunger; it produced a pleasant feeling of comfort and repletion. Yet day after day, King and his friends became weaker and more emaciated upon this diet. Their flesh wasted from their bones, their strength was re-

duced to an infant's feebleness, and they could only crawl painfully a mile or two a day. At last, when nearing the bourne of their hopes, they perished one by one of starvation, a solitary survivor being found in the last extremity under a tree where he had laid down to die, by a party sent out in search of the missing expedition.

When analyzed, the nardoo bread was ascertained to be destitute of certain nutritious elements indispensable to the support of a European, though an Australian savage might for a while find it beneficial as an alternative. Thus it happened that these poor unfortunate Englishmen perished of starvation even while feeding fully day by day upon food that served to satisfy their hunger. Is it not precisely so in the experience of those who are seeking and finding their portion in earthly things? They are contented with it, and yet their hunger is, in reality, unappeased. Their desires are crowned, and yet they are actually perishing for want. God gives them their request, but sends leanness into their souls. Do not let any one think that because he feels satisfied it is all right with him. Many sinners are conscious of their need of Christ; but some are not. But even those who feel satisfied may be starving—may be dying for the lack of his salvation. Usually young people feel their need of him, and he is lovingly and most graciously willing to receive and bless and save them; but let no one say he or she has no need of him, because at the moment the need is not keenly felt.

Christ's Invitation. (461)

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

I. The characters addressed. They who labor and are heavy laden.

1. With a sense of sin, in its defiling, condemning, and distressing power.

2. With a sense of their own weakness. Cannot remove their misery.

3. With many doubts and fears.

4. With many sorrows.

II. The invitation given.

Come to me. Rich, compassionate, kind, affable, powerful—a king, teacher, physician, friend, shepherd.

1. Possessed of a perfect knowledge of their case.

2. Willing to do them good.

3. Able to relieve.

III. The blessing promised. "Rest."

1. Peace of mind here, arising from forgiving and justifying grace.

2. Full enjoyment of heaven hereafter. Then there will be eternal rest from sin—from trouble—pain—death. Not merely rest; but exalted felicity—"pleasures for evermore."

Sorry Enough to Quit: Decision Day Talk. (462)

One of the wisest things ever said about penitence was a little girl's definition of it. "Penitence," she declared, "is being sorry enough to quit."

It is easy to confound remorse with penitence. It is a terrible feeling to know that one is guilty of a sin, but that feeling will not prevent our going right along in the path of sin.

How the drunkard hates the bar-room! How he

fears the whiskey bottle! How he despises himself for his slavery to these degrading things! But hate and fear and despise all he will, on he goes to a drunkard's grave. He is not really repentant.

John B. Gough repented. He was sorry for years before he repented, before he became sorry enough to quit. When he did become sorry enough to quit, he grew into one of the Lord's greatest and most useful men.

Every tree is known by its fruits. We are to bring forth the fruits meet for repentance. If we don't, but cheat ourselves, God knows, and we at last will know, that we have not repented.

"But," you say, "all this is so plain; why do we need to give up a whole meeting to it?"

Because, plain as it is, there is hardly any other principle of living upon which men and women so confuse themselves. We shed a few easy tears over misdeeds, we make a few light promises, perhaps we write a resolve down in our diaries, and then—go and do it again.

We have not yet resisted unto blood, striving against sin. We have not thrown our entire being into the struggle. Half of us is Christ's, perhaps, and we think that he will not care what we do with the other half. But he does care.

It is all or nothing. Penitence that stops short of this "all" is no penitence. Surrender that is not a full surrender is no surrender. Christ can help us against a sin only when, so far as our wills and desires are concerned, we are through with it, now and for evermore.—Rev. Amos R. Wells.

To the Waverer. (463)

"Go thee one way or the other, either on the right hand, or on the left, whithersoever thy face is set." Ezek. 21:16.

I. The nature of religious decision.

1. It is founded on a special regard to the Word of God.

2. It is exercised in matters that are religious.

3. It spurns all considerations of consequences.

4. It acts uniformly and undeviatingly.

II. Its importance.

1. As an index of Christian consistency.

2. As a test of personal Christianity.

3. As a passport to general confidence.

4. As an element of usefulness.—Rev. Geo. Brooks.

God's Great Now. (464)

"Behold, now is the accepted time, behold, now is the day of salvation." 2 Cor. 6:2.

The invitations of the gospel are for the present time. They are urged upon our immediate acceptance. They are urged with an intensity that indicates great peril in the delay to accept them. This is not urgency of one who is working for immediate results, but of God, in whose hand are all times and all agencies. There is no false alarm in his words. He is urgent because of the peril of delay.

That peril is to us, partly, because we do not know what is about to come to pass. The future is hidden, but we know there are tremendous possibilities in it. In the sultry day of summer, every leaf may be still, and the sky without a cloud, and yet in an hour all may be waste. In the ordinary course of life, there is always danger,

The infection of deadly disease may already be upon us. Some one's carelessness may result in death. Our own ignorance, a single misstep, may quickly bring all that belongs to life to an end. With such possibilities it is not wise to delay in the most important of all things to us, our eternal destiny. We do not assume such risks in other things, but are restless until all that we seek is made as secure as possible. "Now is the accepted time." There is peril in delay, because now is the only time at our command.

But there is still greater danger in delay, because every moment of time and every act has a bearing on that which follows. The inertia of life increases with inaction. There is a loss of power with every failure to use what we have. Indifference confirms itself in the mind. The influences adverse to the grace of God will continue, and if we continue to yield to them, they will come to have entire control. Every day of delay makes duty more difficult, because the moral

power to do it is weakened. This goes on, according to the law of our nature, until, if we do not hear the gracious words of life and yield ourselves to them, repentance will be impossible. It is not a harsh dogma of religion that there may come a time when the door of mercy will be closed, for it is the law of our nature that the continued choice of evil, the continued refusal to become obedient to the love and grace of God, culminates in that state of mind in which there is no desire for grace, no perception of the beauty of holiness, and no possibility for choosing the life that is offered in Christ. The unwillingness of today becomes stronger tomorrow; the delay of the present grows into the refusal of the future.

With such possibilities, why should there be one moment's delay in accepting the Lord Jesus as the Saviour as he is offered to us in the Gospel? Haste is the call of the Scripture. Haste is the command of life. All is at stake. Now is the day of salvation.

Evangelism

More and more the spring season, with its Lent and Easter, is being used in the churches for evangelistic services. It is a time of comparative quiet in the business world, and especially so in the social world. It is a time when many hearts are turned toward religion and many thoughts to religious themes. Brethren, let us use this opportunity to the fullest extent.

How to Have an Ingathering of Souls. (465)

"If my people, shall humble themselves, and pray, then will I hear from heaven," etc. 2 Chron. 7:14-16.

1. Let us ask for it. If we wish the blessing it is as little as we can do to ask for it. "Ask and ye shall receive." Before we can have an ingathering for souls our church and people must be aroused to an earnest spirit of prayer and supplication. Doubtless we might experience another pentecostal blessing in answer to another pentecostal season of earnest prayer. Prayer is God's appointed means for obtaining. Prayer is the channel through which our blessings come. Often times a church is like some inland city in the winter, on the banks of a frozen stream. We are the dwellers in that city, hungering and starving for food. Scores of richly laden vessels are lying in the stream a few miles below, anxiously waiting to reach our wharves. But why the delay? It is because the channel is closed by ice. So it is often in regard to God's blessing for his church. He is not only willing but waiting to bestow them upon us. Why then do they not come? The reason is plain. Our prayers are the channel, the appointed channel, through which every good must come, but the channel is not open. Oh, how often do our churches fail to keep the channel clear. How often are we in want and miss the blessing because the stream is frozen and God does not come through the ice!

2. Let us expect it. This means faith. Faith is the hand that takes the blessing. One reason we do not receive more is because we do not expect more. Think what poor, feeble faith we have! How often we are like those Christians praying for Peter. Recall the scene. The disciples were gathered together praying for Peter's

release from prison. While they were praying he knocked at the door. But they would not believe it was Peter. He continued knocking. When they opened the door and saw that it was indeed he, they were astonished. Think of it! The church praying—God answering—and the people "astonished!" Oh, how often it is so still! Think of our poor, weak faith. Often it is that Christ, consistently with his own character, really cannot do many mighty works in our churches, because of our unbelief. Instead, we ought to ask great things and expect great things from his hand. He says "According to your faith be it unto you." It is as if one very rich were to hand us a blank check with his name signed and say: "Now, fill it out yourself, write in the amount you would draw, and according to your faith in me be it unto you." We might hesitate to make too large a draft upon an earthly friend, but there is no need to draw lightly upon God,

"For his grace and power are such,
None can ever ask too much."

God is far more willing to bless us than we think he is. If we really wish an ingathering of souls in our churches, let us ask for it and get our people asking for it; let us expect it and get our people expecting it. God will honor our prayers and our faith.

3. Let us work for it. Living faith is a practical faith and goes to work. "Faith without works is dead." But a living faith is a working faith. It believes there is a human side as well as a Divine side in God's plans for the accomplishment of his will. Faith never prays, "Lord put grain into my barn." Faith ploughs and sows and prays: "Lord, bless effort." So when we have a part given us to do, that is useless prayer which does not try to answer itself as far as possible. True faith is practical, and practical faith unites prayer and effort. Do you want to see Christians grow in grace, sinners saved and the Gospel of Christ prevail as never before? Then pray, then expect the blessing. Do not contradict your faith by not expecting the blessing. God never said: Ask to see whether I will give.

He does say, "Ask and ye shall receive." If we use the means and do our duty it is sure of God is God and his word is truth that we shall never be disappointed. "If thou canst believe, all things are possible to him that believeth."—H...

Testing by Tasting. (466)

"O, taste and see that the Lord is good, blessed is the man that trusteth in him." Psa. 34:8.

It is but natural for those who have tasted of God's goodness and grace to commend him and his service to others. Philip commanded Christ to Nathaniel when he doubted if any good thing could come out of Nazareth. Philip said: "Come and see." The Samaritan woman was met and blessed by Christ, and then went into the city and exclaimed: "Come out and see." When a physician heals us of some dread disease, we recommend him to all that we know who have like affliction. We say to them, "Just try him. He healed me, and I am sure that he can heal you, too. Call him. Put yourself in his hands. Test him and see."

David had drunk deep of the cup of God's grace, and in strong desire that others should put God to the test and have like experience with himself, he exclaimed, "O, taste and see that the Lord is good, blessed is the man who trusteth in him!"

So in commanding Christ to the unsaved today, each Christian would gladly exclaim:

"I cannot tell how precious
The Saviour is to me,
I only can entreat you
To come, and taste, and see."

I. We have here first, a cheering faith. The Lord is "Good." God manifests his goodness in creation; in the variety, in the beauty, in the order of creation, and in the abundance with which the world is made to teem. He manifests his goodness also in providence, in his general control in the world and his particular direction of our lives.

His goodness is shown especially in redemption. How good he is to have purchased our redemption at so great a cost, even the precious blood of Christ his Son.

III. There is here, secondly, an invaluable blessing. "Blessed is the man that trusteth in him." Oh, how many are the blessings that come to the trustful soul. There is the blessing of peace. There is the blessing of his saving grace; his helpfulness; his deliverance from enemies; his infilling of the Holy Spirit; his revelation of himself, and of his abiding presence with his children. Indeed, blessed is the man that trusteth in him.

III. There is here a most urgent invitation. "O, taste and see."

1. This is the language of experience. The person invites because he has enjoyed.

2. It is prompted by love. It is love for others as well as love for God that leads us to invite men to taste and see.

3. It is an invitation to participate. We want them to taste with us the blessing that we have found.

4. But bear in mind that we must taste in order to see. We might read many books in striving to know what the taste of honey is like,

but the only way one can really know is to taste and see. Testing is knowing. Seeing is believing. If you have any doubt as to the blessedness of being a disciple of Christ, then let me entreat you come, and taste, and see. He is "good." It is beyond the power of words to tell how good he is. He is good in his way of receiving sinners. He does not upbraid us with our sins, but graciously accepts and forgives. He is good in his loving helpfulness. We fear the danger of failing, if we enter the Christian life, but we will not fail because he gives us his strength and help. He is good as a master. Some masters are hard, and ill-treat their servants, but O how kind and good Christ is as a master when we serve him. He is good as a rewarder. The reward of Christian service is rich in this present life, and richer than words can tell in the life that is to come.—H.

Believe and Obey. (467)

"He said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed." Luke 17:14.

Do you feel a longing in your heart to become a Christian? If so, you may learn a very helpful lesson from the ten lepers who came to Christ to be healed. They first asked Christ to heal them. He said, "Go show yourselves to the priests." They believed and began to obey. Then they experienced the blessing. "For it came to pass that as they went they were cleansed." In trustful obedience they experienced the healing. When they exercised faith by obeying, Christ exercised his power in healing. Oh, what multitudes of sin-sick souls fail of ever being healed, not because they do not sometimes long for it, but because they do not take Christ at his word and resolutely start out on the way of obedience! The thought in the mind of Christ is always, "Go, and as you go I will give the blessing." But you say, "Lord, give me the blessing and then I will go." By so doing you show both lack of faith and lack of acquiescence in Christ's plan—not having faith enough to warrant Christ in healing you, and presumptuous enough to set up your will and demand a reversal of Christ's known order of action. Jesus says to you, "Come unto me and I will give you rest." But you say, "Lord, give me rest and I will come to thee." Jesus says, "Take my yoke upon you and you shall find rest to your soul." But you say to him, "Lord, give me rest to my soul and I will take thy yoke."

Or it may be you allow yourself to be prevented by doubts about some of the doctrines of salvation. But Jesus says to you, "If any man will do the works he shall know of the doctrine." But you say to Christ, "Lord, explain to me the doctrines, and when these are plain I will do the works."

God says to you, "Wherefore come out from among them and be ye separate, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." But you say, "Lord, make me feel that you receive me and art a Father unto me and that I am a son or daughter unto thee, and then I will come out from the world and be separate and confess thee before men."

There are multitudes of men who feel and act in just this way, and because they do they stop

where they are and are lost. Are you longing to be healed of the leprosy of sin? You will feel Christ's healing power when you believe and go forward in obedience, but not one moment before.

You see how it was with the lepers. When Jesus said to them, "Go show yourselves to the priests," they did not stand and say, "Lord, it is useless for us to go. The priests will certainly give us no certificate permitting us to mingle among the people again, for we acknowledge that we are lepers, that we have the leprosy in its worst form; Lord, heal us and we will go." No, they believed him and started to obey, and "as they moved they were cleansed."

Do you say, "Oh, if I only felt like a Christian how gladly I would enter on the service of Christ?" Then if you are sincere you must reverse the order. Enter with all your heart on the service of Christ, and very soon he will let you feel like a Christian. "It came to pass that as they went they were cleansed."—H.

Sin, Its Nature and Results (468)

"Be sure your sin will find you out." Num. 32:23.

1. The nature of sin. Sin is a disease, Psalm 41:4. It is a debt, Luke 7:41. It is a transgression of the law, 1 John 3:4.

2. The consequences of sin. It brings the sinner into bondage, John 8:34. It separates the sinner from God, Isa. 59:2.

Note, sin can be overcome, and its consequences averted, for Christ came to save. Seek refuge in him.

Sin in the heart is the root of all misery, but Christ in the heart is the root of all happiness.

Fishing. (469)

"Follow me, and I will make you fishers of men." Matt. 4:19.

Six things are needed:

A Rod.—The Bible. "My word shall not return unto me void."

A Line—Prayer. "If ye shall ask anything in my name I will do it."

A Hook—Faith. "If thou canst believe, all things," etc.

A Bait—Love. "Faith worketh by love."

A Reel—Common Sense. "Be ye therefore wise as serpents," etc.

A Hand Net—The Church. "Come out from among them and be ye separate."

Follow. (470)

What is it to follow?

1. Forsaking the old life. 2 Cor. 5:17.
2. Obeying the Lord's word. John 21:2.
3. Looking not behind. Luke 9:62.
4. Looking unto Jesus. Heb. 12:2.
5. Onward to the end. Phil. 3:13, 14.
6. Watching unto prayer. Mark 13:33.

The Backslider. (471)

Jer. 3:1-25.

1. Cause of backsliding. Vs. 1, 2. Spiritual adultery is the cause assigned by God. Unfaithful to the vow of a separated life, you have played the harlot with another lover, and God is broken-hearted.

2. Result of backsliding. V. 3. "Therefore" (mark you well the logical connection), "the showers have been withheld." Spiritual

drought, spiritual barrenness, spiritual fruitlessness, are due to spiritual adultery. For the way to secure "showers of blessing," see 2 Chron. 7:13, 14.

3. God's disappointment in the backslider. V. 6. That question is the wail of a disappointed heart. Yet amid the deepest disappointment God has hope and says, "turn thou unto me." V. 7. That hope becomes shattered in the word "but" of v. 7.

4. The backslider's influence. Vs. 8-10. Backsliding Israel influenced Judah to treachery. Judah treated God falsely; it was Judas-like, pretending to love, while deceit was in the mouth. God wants the whole heart or none.

5. The backslider's call: "Return!" V. 12. Three times in this chapter (vs. 1, 12, 22) the call goes forth. Note the patient pleading in "yet" in v. 1. This is the eloquence of love pleading for its own; the tenderness of love wooing back the wayward; the perseverance of love waiting for the returning wanderer.

6. Conditions of the backslider's return. v. 13. The way to the Father's home is open on these conditions: (a) acknowledge thy transgression against the law and the love of God; (b) acknowledge the evil influence of thy life upon others; (c) acknowledge thy disobedience to the voice of God; then return.

7. Promises to the returning backslider. Vss. 14-19. (a) The love of a husband. V. 14. (b) Bring him to Zion, the place of privilege and blessing. V. 14. (c) Give him true shepherds that will feed him with knowledge and understanding. V. 15. (d) Lead him to genuine worship in which reality is greater than ritual. Vss. 16-17. (e) Unity of fellowship and service. V. 18. (f) Restored privileges of the Father's family. V. 19.

8. Arraignment of the backslider. Vs. 20-21. (a) Treacherous dealing. V. 20. (b) Perversions of the way of God. V. 21. (c) Forgetting God. C. 21. Apply this three-fold arraignment to your life.

9. Hope of the backslider. V. 22. Interpret I "will heal your backslidings" by Hos. 13:4-7. (a) "I will heal their backsliding," v. 4; the wounds healed. (b) "I will love them freely," v. 4; like as a Father. (c) "I will be as the dew," v. 5; the parched soul refreshed. (d) "Blossom as the lily," v. 5; in beautuous profusion. (e) Grow as the cedars of Lebanon, v. 5; strength assured. (f) "His beauty shall be as the olive tree," v. 6; the beauty of fruitfulness. (g) Fragrance of Lebanon, v. 6; the fragrant life. (h) Prosperity abundant. V. 7.

10. Confession of the backslider. V. 25. Let this confession often arise from those that are "prone to wander."—T. S. H.

The Prodigal Son. (472)

Luke 15:11-24.

I. Downward course.

1. Restless. "Father give me."
2. Rebellious. "Gathered all together."
3. Revelry. "Wasted his substance."
4. Ruin. "Spent all—in want—no man gave unto him."

II. Upward and homeward course.

1. Reflects. "He came to himself."
2. Repents. "Hired servants of my father have bread and I perish."

3. Resolves. "I will arise."
4. Returns. He arose."
5. Received. "His father saw him and had compassion."
6. Reconciled. "His father rose and fell on his neck and kissed him."
7. Re-instated. "Bring forth the best robe," etc.
8. rejoicing. "This my son was dead and is alive again."

Revival.

(473)

"Wilt Thou not revive us again, that thy people may rejoice in thee?" Psalm 85:6.

I. A general revival of true religion is needed.
 1. The world needs it. (a) The World of Christendom. From having lived so long in a Christian country, many are disposed to take it for granted that they are Christians. Others, from so often hearing and reading the truth, fail to feel its power. Many "have a name to live" who are spiritually dead. Many who "did run well" now scarcely walk, but "sit at ease in Zion," if they do not actually sleep. (b) The world of Christendom needs it. Much has been done to win the world to Christ, but much still remains to be done. The work, necessarily slow, because moral. All spiritual work requires time; but meanwhile souls are perishing, and therefore Christians should pray for a reviving, i. e., the Divine introduction of more spiritual power and wisdom.

2. The church at large and individual churches need it. To counteract declension in high places. What the church is, such will be the nation.

3. The individual members of our churches need it. Ministers as well as people.

II. Grounds for expecting such a revival.

1. The fact that God has promised to revive his people. "Though I walk," etc. Psa. 138:7. "Come and let us," etc. Hos. 6:1, 2. "They that dwell," etc. Hos. 14:7.

2. The fact that he has again and again revived them—e. g. On the day of Pentecost. At the Reformation.

III. Means necessary for bringing about a revival.

As the Holy Spirit is the efficient cause alike in regeneration and in a renewal (i. e., in the awakening and conversion of the ungodly, and in the quickening of the Christian), and therefore the chief agent by whom a revival can be effected, and as the Holy Spirit is promised in answer to prayer, St. Luke 2:13—the first step must be:

1. Prayer for an abundant outpouring of the Holy Spirit. For what kind of Spirit? (a) Spirit of prayer. (b) Knowledge. (c) Grace. Such prayer must be characterized by humility, fervency, perseverance, faith.

2. As all our blessings come through Christ, we must pray in his name.

3. As the Word of God is, "the sword of the spirit," i. e., his instrument, we must study it ourselves, and teach it to others.

4. As God always works by means, we must employ appropriate effort. Especially (a) Put away all sin. (b) Seek to cultivate true, healthy piety, as opposed to austerity, narrow-mindedness, sentimentalism, or laxity. (e) Endeavor to progress in the Divine life ourselves (a) Seek to arouse others.

Three Steps Into the Way of Life. (474)

1. First step: Realize that you are a sinner. This is not so much a matter of feeling as it is in a matter of fact. God's statement about you is in Isaiah 53:6. You are included in the "all;" your present spiritual condition is that you "have gone astray" from God; your sin is that you "have turned to your way." You are not charged with drunkenness, or theft, or adultery, or murder; you are charged with governing your life in your own way, which is opposed to God's way. You have driven God from the throne of your being where he has a right to reign. Living in your own way; that is your sin. You are guilty of high treason against the government of God.

2. Second step: Repent of your sins. Repentance is described in Isaiah 55:7. In that verse is revealed your duty, and God's desire. God's desire is to "have mercy," and "abundantly pardon." If you desire pardon, three things are required of you, and they constitute repentance; (1) "Let the wicked forsake his way;" (2)—"and the unrighteousness man his thoughts;" (3) "let him return unto the Lord." Repentance means that you are to reverse the program of your life. You must forsake your way; you must give it up for God's way. That God's way is better is proved by Isaiah 55:8-9. Are you ready to make the reversal? You have had wrong thoughts about other people. Are you willing to forsake all thoughts that are not God's thoughts? You learned from Isaiah 53:6, that you had gone astray from God; your back was turned on him. Are you ready and willing to return unto the Lord, i. e., turn your face toward God, and let no barrier stand between you and him? The center of all your trouble is that you are away from God. If you return, God will surely pardon.

3. Third step: Receive Christ as your Saviour and Lord. John 1:12. This is saving faith. Your sin is in having your own way; repentance is forsaking your own way for God's way; faith receives Christ as the only Saviour from sin, and the Lord of the daily life. Faith is not the consent of the mind, but the obedience of the life. Its language and experience are written in Proverbs 3:6. You may take the first and second steps in the way of life in a moment, the third step can be begun in a moment, but takes a life-time to complete. Faith gives Christ the supremacy in every department of life; faith abandons itself to God for salvation and service, for character and conduct, for work and worship, for time and eternity. Make Christ Master; let him be Lord, crown him king. Take these three steps and take them now—T. S. H.

The Perfect Church.

(475)

1. Praying with one accord. Acts 4:24.
2. All filled with the Spirit. Acts 4:31.
3. United. John 13:34, 55; John 15:12; Acts 4:34.
4. Witnessing. Isa. 43:10-12; Acts 5:32.
5. Working. Acts 2:46; 5:42.
6. Triumphant. John 14:23.—Walter Veazie.

Not one man, nor one hundred men, could wipe out the saloon, but one thousand men with one purpose could. Unorganized righteousness can be beaten by organized sin.

The church ought to be an army instead of a hospital.—Anderson.

Unusual

ST. JACKY BY AND BY.

"Too many people," said the clergyman," regard their religion as did the little boy in the jam closet. His mother pounced on him suddenly. He stood on tiptoe, lading jam with both hands from the jam pot to his mouth.

"Oh, Jacky!" his mother cried. "And only last night you prayed to be made a saint!"

"His face, an expressionless mask of jam, turned toward her," "Yes, but not till after I'm dead," he explained."

FORTUNATE VICTORIA.

There is a story current of the late Dr. Theodore L. Cuyler, which illustrates how a son is to his mother the most important being in the world.

When he was in England he and his mother corresponded and at great length.

One day a letter came in which he described his presentation to Queen Victoria. Mrs. Cuyler read it with eagerness, hardly able to wait till she had finished before telling some one what had happened. When she at last got through the letter, she hastened to a neighbor's house and announced:

"I've just got a letter from England, and do you know, the Queen has seen Theodore."

"MARK THE UPRIGHT MAN."

The late Mark Twain was talking about the famous robbery in his beautiful house.

"Had I still been living in Hartford," he said, whimsically, "some of my Hartford friends would certainly have accused me of robbing myself. They had a poor opinion of me in that town."

"Marshall Jewett, the ex-governor, used to take up the collection in our Hartford church. They never asked me to take it up. I fretted a good deal over this matter."

"See here, Jewett," I said one day, "they let you take up the collections every Sunday, but they would never let me do it."

"Oh, yes, they would," said Jewett—"that is, with a bell-punch like the horse-car conductors use."

CONSOLATION FOR THE DYING.

Chaplain—"So poor Hopkins is dead. I should have liked to speak to him once again and soothe his last moments. Why didn't you call me?"

Hospital Orderly—"I didn't think you ought to be disturbed for 'Oppins, sir, so I just soothed him the best I could myself."

Chaplain—"Why, what did you say to him?"

Orderly—"Oppins," says I, "You're mortal bad."

"I am," says 'e.

"Oppins," says I, "I don't think you'll get better."

"No," says 'e.

"Oppins," says I, "You're going fast."

"Yes," says 'e.

"Oppins," says I, "I don't think you can 'ope to go to 'eaven."

"I don't think I can," says 'e.

"Well, then, 'Oppins," says I, "you'll go to the other place."

"I suppose so," says 'e.

"Oppins," says I, "you ought to be very grateful as there's a place prepared for you, and that you've got somewhere to go." And I think 'e 'eard, sir, and then 'e died."

THE LOWER LIGHTS.

The pastor of a church in Western New York had announced that he would preach a sermon on the topic, "Is There a Hell?" In order to make the services as impressive as possible, he called up by telephone the director of the choir and requested her to select an appropriate hymn to be sung at the conclusion of the sermon, and to send the same to the printer to be published in the Church Bulletin. The reader may imagine the surprise and consternation of the pastor and congregation, when, on Sunday morning, they opened the "bulletin," and read in large type the following, "sermon by the pastor, topic: 'Is There a Hell?'" On the line immediately below it read: "The choir will sing, 'Let the Lower Lights Be Burning.'"

AN AUTOMOBILE FOR EVERYONE.

Envy not thy rich neighbor his automobile. He gets fresh air, but no exercise. He hires a chauffeur to exercise his automobile, and then he hires a masseur to exercise his body. And the near-rich mortgage their homes to keep up with the rich man. Both the rich and the near-rich envy the ruddy cheeks of the man or woman who are their own chauffeurs and masseurs, because they ride a bicycle, which gives recreation and pleasure. Good bicycles may be had at the cost of a week's vacation, and will provide recreation and health nine months in the year. If you are interested write the Mead Cycle Co., H 258, Chicago, Ill.

The minister on ordinary salary should make his back money go as far as possible, but he should spend a certain amount each year on his library. The editor of the Cross reference library spent \$200 of his \$700 salary the first year he was in the ministry. He says they enabled him to earn \$150 conducting special services, and he attributed his \$200 increase in salary to his study of his \$200 worth of books.

When you can get eleven books like those advertised on page 8 you are making an investment, not an expenditure.

ACKNOWLEDGMENT.

The outlines of the sermons on character taken from announcement of Dr. Perry Wayland Sinks, published in THE EXPOSITOR recently, we are informed by Charles G. Otto of Boston (theological seminary, we presume), were from "The Teachings of Jesus," by Hubbard.

They were contributed and we haven't taken the time to verify contentions, but make the acknowledgement and thank Rev. Mr. Otto for calling our attention to same.—The Editor.

* * * * If my poor love could have its way,
And bloom in blessing on each soul,

This is the prayer that I should pray:—
"Grant to men's lives the strength of self control

METHODS.

April looms up in every pastor's vision as the Easter month, the most interesting, most strategic, most blessed of the seasons. To make the most of the occasion should be the earnest purpose of every one of us. There is no time in the year quite like it when God and nature conspire to open the hearts of all young life. This is the time to sow the seeds of the gospel with hope and expectation of abundant harvest. May all the brethren of the Expositor family have a prosperous and satisfying Easter!

* * * * *

While the editor is thankful for the letters, samples and articles sent in to this department, he wishes to say that nowhere near enough material has been received. We have found that many pastors who carry on successful church enterprise do not respond to our requests because they are exceedingly busy and do not find the time to tell the Methods Editor how they do their work.

We find other men who are timid about writing anything about their own work. To them it seems like personal advertising or self-praise. There are others who are occupying humbler positions and they do not feel that anything they can contribute is worth while.

Now let us say frankly that there is not a reader of this department who cannot in some way help the work along. We are engaged in a co-operative enterprise calculated to assist pastors everywhere in making their work more efficient, and easier to conduct. That this result has been wrought we know from the scores of testimonials received, but we desire to help more men and to have a larger number engaged in the interesting work of helping.

Let us again urge every one of you the importance and value of sending in accounts of your successes, samples of your printed matter, newspaper reports of your church doings, copies of printed sermons, and anything of interest in our line.

THE GOSPEL

has proved a panacea for more heartaches than aught else for it is message of God from heaven to men concerning sin that settles the sin question and settles it right—settles it all in your favor. When you can say of it

MY GOSPEL

then life will have a different meaning. Oh my brother believe it. Come let us help you,

Our hours for public worship tomorrow are : 10:30, 2:00, 6:15 and 7:00.

The First Baptist Church

Lincoln Street

REV. A. Z. MYERS, Pastor

(The Red Brick Church)

MONEY FOR CHURCH SOCIETIES.

W. C. and F. D. Burgess, Newark, N. Y., have published a cook book that sells for 25c or 35c each, and they can be procured at a very low rate in quantities by church societies to sell among the members. This work is clean, dignified, business-like and profitable. Write for full particulars mentioning The Expositor.

The duplicator is almost a necessity with most pastors for church notices, programs, etc. The Dupligraph, manufactured by The Detroit Dupligraph Co., 983 Vermont avenue, Detroit, Mich., has all the latest improvements embodied in its construction and will give 100 clear copies in ten minutes. An advantage is that it requires no washing, a chemical preparation drawing the inky substance to the bottom. Write to above address for literature.

The problem of establishing a local church paper has presented itself to many of our readers but lack of facilities and expense involved has prevented its accomplishment.

The Interdenominational Press Co., St. Charles, Minn., are furnishing local church papers from 250 copies up, at a very nominal cost. They permit the advertising and editorials, etc., to be furnished by the pastor. We are convinced that by following their instructions such a paper can be made a revenue producer as well as a step in more intelligent and systematic spread of the Gospel among the non-church-going masses. If your community can be benefited we suggest you write to the above concern for prices and instructions mentioning The Expositor in doing so.

Mrs. John Cleverly has the unique record of half a century of unbroken service as teacher of the infant department of the Sunday School of the West Thirty-Fourth Street Collegiate Reformed Church, New York City. She is seventy-eight years old, and in her class today are grandchildren of her original pupils.



When the Telephone Bell Rings

you leave the present customer or neighbor to answer it. The call may have been unimportant, but you did not know and the conditions of the service demand it.

Listen, my friends. In one respect the calls of religion are just like the telephone. As the call of man is right of way, so has the call of religion upon your time. Other things are pressing, but this has the right of first place. It is never less important. Other things can wait. God has a right to be heard. Moreover the business man that will not answer customers' telephone calls will soon have none to answer. These people called about you were in no humor. They had no business to transact at that time. Their business was to be on the road to some place of worship and so is yours. If you will treat God with the same courtesy you treat your telephone you will excuse yourself and be at God's house. That is the thing that demands your attention first when the bells say "Time to worship God."

We will be looking for you at the Baptist church tomorrow at 10:30, 2:00 and 7:00.

The First Baptist Church

Lincoln Street

(The Red Brick Church)

THE EASTER OFFERING.

Everybody is generous at Easter time. Special offerings may be arranged for in the church, Sunday School and missionary societies. In order to obtain the best results a letter should accompany the offering envelope fully a week previous to Easter and the exact reasons for taking the offering should be given.

If the people know the facts they will give in accordance with the need. Best results are obtained by using attractively printed envelopes which may be obtained from your denominational publishing house.

PASSION WEEK SERMONS.

The sermons during the entire month of April may all bear on the main thought of Lent. The morning sermons might be arranged historically so as to cover the main points of Jesus' life. On Palm Sunday the sermon should be one of joyousness and triumph. On this day the preacher could show how the Christian religion has triumphantly entered, first one country and then another, and how the world is fast coming under the sway of Christ.

Every passing year the preacher faces the pressing need of saying the right things without repeating himself. The facts are essentially the same but they must be presented in a new and illuminating way.

As a help in this direction Jennings and Graham, Cincinnati, have gotten out a book of "Passion Week Sermons" by Dr. Geo. P. Eckman. There are seven sermons and their arrangement is suggestive. The list is as follows:

Sunday—The First Day.

Palm Sunday—A Day of Triumph.

Monday—The Second Day.

A Day of Judgment.

Tuesday—The Third Day.

A Day of Speech.

Wednesday—The Fourth Day.

A Day of Silence.

Thursday—The Fifth Day.

A Day of Farewells.

Friday—The Sixth Day.

Good Friday.

Saturday—The Seventh Day.

A Sabbath Day.

HOMILETICAL HELPS FOR EASTER WEEK.

"Thoughts for the Occasion," published by E. B. Treat & Co., New York, and Barton's "Pulpit Eloquence Library," Vol. V, published by F. M. Barton Co., Cleveland, Ohio, contain historical, sermonic and poetic material for Easter and related services of very great value. A whole column of suggestions will be found in the "Expositor" for March, 1910, page 322.

One of the most rewarding books we have read during the past year is W. Hanna Thompson's "Brain and Personality." It makes a very strong scientific argument for the immortality of the soul. It would make fine material for an Easter morning sermon.

CHURCH MEMBERS CERTIFICATE AND SOUVENIR.

The custom of presenting each new member of the church with a certificate of membership is a good one. In many church organizations a member receives nothing to show his relation to the church until he desires to withdraw. Then he is given a letter of dismissal. How much better to make special recognition of his entrance to the fold!

Various devices have been proposed, but the best one we have ever seen is in use in the Plymouth Congregational Church at Seattle, Washington. It consists of heavy white paper folded three times, printed in black and red and contains a small picture of the pastor as well as one of the church building. Underneath the pastor's likeness is a blank space for "A verse for remembrance" to be written in by him. It also provides a line for his autograph.

Two pages are taken up with a historical sketch of the church and the form of reception used by the church. The creed and covenant is included. On the last outside page is a complete certificate to be filled out and signed by the church clerk.

Every church should have something of the kind and appropriate features of this one can easily be adapted by any pastor to fit the needs of his own church.

A SHUT-IN COMMITTEE'S VISITING PLAN.

By a Minister's Wife.

As a minister's wife I have found that my Shut-in Committee is a very successful factor in the work of a church numbering about five hundred in a town of seven thousand. Last autumn, in my attempt to visit regularly all the Shut-Ins of the congregation, I asked for helpers from a class of elderly women of the Adult Department of the Sunday School.

Four volunteered to help with the visiting. We then met and made up our list of names which at our first meeting numbered about twenty. These we divided among ourselves, and the names of those who for any reason the helpers thought best that I should visit were given to me; to each of the other women were given the names of those to whom she was most conveniently situated, or with whom she was best acquainted. We arranged to meet once each month, and during the interim each was to visit those assigned to her, and at the meeting to report her visits.

Our purpose was to keep those who were absolutely unable to attend church services, either from any infirmity of their own or of any member of their families, in touch with the church and its work. Our visits were informal, social and friendly, and in them we talked of what the church, the Sunday School and other organizations within the church were doing; increase of membership and attendance; what the minister preached about, or anything that would make them feel that we were interested in the success of the Lord's work and expected them to be. Our work was done quietly and unostentatiously, no public notice nor announcements were made of it.

We secured the love and respect of the aged and afflicted, and won back as regular attendants some of their relatives and friends who had lost interest in the church because they thought the church had no interest in those who could not be present and help as they once did; we also won some who had always been indifferent.

Lately, to give the work more definiteness and to make it more thorough and efficacious, I have enlisted the wives of the deacons, and eight of them will help me do the visiting. I keep an oversight and direct this work, and if any woman is unable to do her allotment of work in any month I find another who can do it, supplying her with names and addresses. No woman visits the home that she visited the previous month unless there be some special reason for it.

WORK IN A LUMBER TOWN.

Rev. Hart L. Preston, pastor of the Congregational church at Elk, Washington, a characteristic lumber-mill town, has been having an interesting experience in his work.

During January and part of February he held a competitive rally in the Sunday School, dividing the school into companies with their captains and colors. In a six weeks' campaign the attendance was increased from forty-five to one hundred and nineteen, many being brought in who had attended neither church nor school for years.

Not only was there keen rivalry between the companies to recruit the greatest number for their sides, but also a hearty enthusiasm for the school was created in the town.

At the close of the rally a banquet was tendered to the whole school and their friends to which two hundred and fifty responded out of a population of three hundred.

Following this rally is a contest of the companies in benevolent contributions, and succeeding that will be a competition in attendance per centages to cover several weeks.

At the end of the series a trophy cup is to be awarded the side winning the majority of the series of contests; the cup to be held for a year. As an encouragment to regular attendance handsome American flags are used as a standard for each class, only being put in place when ninety per cent of the class is present.

HOLY WEEK SERVICES.

General Theme for the week: "The Christ, His Person, Ministry and Mission."

The Triumphant March of Christ

Christ as a Leader

Christ the Anointed One

The Object of Jesus' Ministry

A Vision of the Christ

Jesus Christ, King of the Jews.

EASTER PROGRAMS.

At Easter every pastor can have a special printed program. One, home made, was used by Rev. C. M. Starkweather, of Seymour, Wisconsin. The paper may be obtained of any printer. It is cover paper and the pro-

gram is mimeographed on the inside. The attractive outside is made by the local printer, the illustration being a Perry picture.

THE USE OF ART AT EASTER TIME.

Art at Easter fills such a large place in the church life that advantage should be taken of it. In the "Expositor" for March, 1909, page 244, there are numerous references to this subject with a list of publishers and printers.

The stereopticon may also be used to advantage. See "Expositor" for March, 1911, page 246, for list of articles on the stereopticon.

SPECIAL CHURCH GIFTS.

A pastor in Toledo, Ohio, has established in his church the custom of the offering of special gifts to the church on Easter Sunday. The custom might be connected with any other time of the year, if pastors desire.

On the church calendar it is suggested that those intending to make special gifts to the church consult the pastor first, in order to avoid duplication, and also in order to learn where the need is the greatest.

This church also has a general fund for meeting unusual calls, and every member of the church is expected to contribute to this fund a dollar a year, this dollar also being received on Easter Sunday.

HINTS FOR EASTER.

Alice May Douglas.

Easter is a customary occasion for receiving children of the Sunday School into the church. Often the morning service is placed in the hands of the school, suitable concert exercises taking the place of the sermon.

A few weeks before Easter, the superintendent may request all who wish to write Easter letters to the sick, aged or otherwise unfortunate, or to children of some orphan asylum. There is no scholar too old, and none too young, unless in the kindergarten department, to engage in this beautiful custom.

The same plan may be pursued by the individual teacher. Let him explain that these letters are to be cheery, Christlike and home-like in tone. If to be sent to the children, they should contain some pleasing incident; mention of a household pet, for example.

It is well to have letters intended for children written upon tiny stationary. It is also well to place in these some little gift, if only an Easter card. I have known such things as handkerchiefs, coins, toys, etc., to be thus sent. Teachers may help by distributing stationery among their scholars, requesting each to write an Easter letter.

On the outside of the envelope may be written, "An Easter Letter for You." A certain Sabbath should be set on which all these letters are to be brought and given to the one who is to forward them.

Where these remembrances are sent to hospitals, the nurses usually place them at night under the pillows of the patients, who are surprised to find them on awaking. No letter sent to such an institution should be sealed. The attendants should have the privilege of

reading them to see if they contain any thing which might affect undesirably the minds of those for whom they are intended.

In sending letters to local institutions, the names of the inmates might be placed on the envelopes. Always give the preference to local, state or denominational institutions, and to those least known. There is danger that the great national ones may be overstocked.

Those in the homes should not be forgotten. From the pastor's calling book should be culled the names of all who would appreciate such letters.

Do not send typewritten letters. A pastor once sent such a note of condolence to one of his parishioners who had lost his wife. The man felt hurt, for he thought his minister had sent him a printed letter which would do for all similar cases.

In sending letters to those who are strangers, ask them to visit your school in case they are ever in your vicinity.

It is customary to sign each Easter letter, "From a Friend." Some, however, sign their own names. I have heard of one woman who sent out a similar letter. It went by chance—or providence, perhaps I should say—to her long-lost son, and was the means of bringing the two together again.

A CHURCH PRAYER MEETING SUITABLE FOR APRIL.

Topic: Following Christ.

Let the leader refer to the frequency of Christ's call, "Follow me," illustrating by sheep following the shepherd, servants their master, an army the captain, children a father, Israel the ark, and so on. Then raise the question, How to follow Christ. The following replies may be assigned beforehand:

Wholly. Num. 14:24.

Promptly. Matt. 4:20, 21; Luke 5:11.

Willingly. Matt. 16:24; 10:38.

Self-denyingly. Luke 9:23.

Earnestly. Ps. 63:5.

Steadfastly. Hos. 6:3; 1 Sam. 13:14.

Let others then refer to some of the promises given to those that follow Christ.

Light. John 8:12.

Strength. Ps. 63:8.

Glory. Rev. 14:4.

REACHING MEN.

When a minister can actually induce a large company of average men to come to his church to a special service to hear him talk, he is surely accomplishing something worth while.

WANTED--A Man For a Man's Job

At the Congregational Church Sunday Feb. 5, 2:30 p.m.
Address by the pastor. Special music by the Male Quartet
and Glee Club. If you are interested and not busy, Come. A
Position guaranteed every applicant.

Men and Boys only apply.

Rev. H. A. Luckenbach, pastor at Chewelah, Washington, has been reaching men. In the first place he studied his town and found out what the men and boys do with their time. He next thought out something he would like to say to them, and sent out the following announcement card:

At the appointed time the men came in large numbers to hear what he had to say about a man's job. We learn from the "Independent," published in his town that he made a great hit and won the good will of the men.

Mr. Luckenbach appealed to the men for a better kind of men, for better examples for the boys, the coming men. He told them that it was a man's job to so live as to pave the way for a growing boy.

The men requested another meeting and proposed an organization for the cleaning up of the morals of the town. We call this good work and almost any pastor can do it. Men are easy to reach if they are gone after in the right way.

Wilbur and Orville Wright, the premiers of air craftsmen, do not allow their pupils to give flying exhibitions on the Sabbath. The Ministerial Union of Hackensack, N. J., recently passed resolutions commending the brothers for their action.

TO DEVELOP MISSIONARY INTEREST.

Interesting missionary methods are followed by the pastor of the Central Baptist Church, Syracuse, N. Y. He seeks constantly to keep before the church the fact that the spirit of Christ is the spirit that ought to animate every believer, and that he was interested in all the world; that to be a Christian is to be a missionary.

He aims to have a midweek service in which the missionary interests are considered, although it is not announced as a missionary meeting. On the Sunday previous to the receiving of the offerings for the specific objects to which the church contributes annually, he preaches a sermon bearing upon that branch of missionary endeavor, but takes no collection at that service. At the same time he announces that letters, containing further information upon that specific topic, will be sent to each member, and also envelopes for the return of their gifts, which are to be brought in the following Sunday.

A committee already appointed by the church have envelopes ready to be mailed early in the week. In these envelopes are enclosed such leaflets and facts on that branch of missions as can be secured, and such as give fur-

This Ticket will admit you.

her information to stimulate the desire to aid in this form of Christian endeavor.

In the same envelopes are enclosed small envelopes (furnished by the missionary society) in which are to be put the contributions. The committee also send in the same envelope a letter from themselves explaining the plan and adding some ideas of a general character upon missions.

After the contributions have been received, the committee is supposed to interview those that have not already returned the small envelopes or a contribution. This plan is pursued for the general missionary causes for which they wish the largest possible contribution.

As illustrative of the effects of the system, which was adopted in 1906-1907, the following statistics are given: In 1903 the total benevolences of the church, as reported to the Association, were \$1,183.54. In 1905 they amounted to \$1,398.29, and in 1907 they were \$2,473.75. In 1903 the aggregate amount given to three of the general Baptist missionary societies was \$504.58. In 1905 to the same societies were given \$524.58, and in 1907 the amount was \$1,411.15.

A JUNIOR CHURCH.

Dr. Selleck, pastor of the Methodist Episcopal Church of North Yakima, has taken a progressive step in his work by organizing a Junior Church."

"The purpose of this step," says Dr. Selleck, "is to give the young members instruction in the doctrine, teaching and history of Methodism, thereby supplying some of the necessary needs not supplied by the Sunday School. This organization is not common in the Methodist church, or any other denomination, but the idea is not original with the local church."

This kind of work among children is very elaborately set forth by James M. Farrar, D. D., of the First Reformed Church of Brooklyn, in a book called "A Junior Congregation" published in 1908. Dr. Farrar claims to have been the minister of the first organized Junior congregation dating from the year 1884.

This book, referred to above, is published by Funk & Wagnalls Co., N. Y., and contains a large number of sermons to children. There

are three especially appropriate for April, viz: Children and Palm Sunday. Conquering the Grave.

A Winged Messenger of Spring.

With reference to the Methodist Church in particular we would recommend D. D. Vaughan's "Lessons for Methodists," published by Jennings and Graham 1910, Cincinnati, Ohio.

A "HOME COMING" SUNDAY.

P. H. Mason, Hartland, Wis.

This is a small town of eight or nine hundred people. There is a nominal church membership of approximately 150. A large percentage live in the country. A considerable number had not been inside the church since I came, so I conceived the idea of having a "Home Coming" service which I announced from the pulpit some three weeks in advance.

Then I printed some cards of invitation. I placed these in the hands of the Christian Endeavor society before whom I had previously laid my plan and whose hearty endorsement I had obtained. They distributed these cards throughout the town and mailed some to families living in the country.

The people seemed to catch the spirit of the meeting at once, gave instant and enthusiastic response, and turned out in large numbers. I preached a sermon on the duty of service. The text was Matt. 20:27, 28, "Whosoever would be first among you shall be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

I treated the subject under three heads:
Our relationship to the Kingdom of God,
Our relationship to the church,

Our relationship through the church to the community.

This service is only a step toward an ultimate end, viz: to make this church through the service it renders the center of interest in this community.

ONE WAY TO RAISE A CHURCH DEBT.

B. F. Cato, Lawrenceville, Ill.

When I came here September 1, I found a debt of \$4,000. There was some history connected with it, not necessary to mention here,

VOLUNTARY NOTE

To the Trustees of The Lawrenceville Christian Church, Lawrenceville, Illinois:

On or before December 31st, 1911, I promise to pay to the Christian Church of Lawrenceville, Illinois,

Dollars, value received with six per cent interest per annum from date until paid, interest payable quarterly or semi-annually, as convenient to the subscriber, namely on April 1st, July 1st, October 1st and December 31st, 1911; payments on principal can be made at any interest paying period. It is understood that unless payment in full of the debt of \$3727.28 is provided for by notes or cash this note is void. In case of death this note is void, provided all payments shall have been made up to the time of death.

Date

.. 191

Signed

that made it a very difficult debt to raise. I waited until I became acquainted with the field and then laid plans to raise it the last Sunday in November. Shortly after coming they made a payment of a few hundred dollars that will explain the figures in the note.

I had a committee appointed of three good men. I was with them in every meeting. We took the church roster and set opposite each name what we thought they ought to give. We then saw personally those who were to give the larger amounts down to twenty-five dollars to see if they would be willing to give that amount when the money was called for the last Sunday in November. We then estimated what the smaller amount would amount to and saw we were on the safe side.

I had a big white elephant made on a black ground and under it these words: Our White Elephant. Age, two years. Value, \$4,000. His keep costs \$240 a year. Help us Get Rid of Him. I unveiled this animal the morning I announced the campaign. It set everybody in a good humor at once.

The week preceding the Sunday we were to raise the money was Thanksgiving week. I preached every night that week except Saturday night on themes that would stimulate their desire to give. On Sunday morning, we called for pledges, beginning with \$200.

I knew exactly how many responses I would have for that amount and so on down to \$25 and had them posted to respond quickly when their amount was called. The rest was easy. Many raised the amount they had intended to give and all amounts below \$25 came quickly and cheerfully. We raised our money and had nearly \$600 to spare.

We had one man who agreed to give one dollar for every five dollars cash within sixty days. That, with the note bearing interest, surprised everybody with the amount of cash

produced. In less than sixty days we paid the entire debt save \$200, and we have nearly \$60 in good pledges, bearing six per cent interest with which to pay that.

I thought that this might help some man struggling with a debt. I have taken the "Expositor" for eight years or more and have found it very helpful in many ways. The White Elephant idea I got from it. I might say about the note that if it is desired to make it negotiable paper to borrow money on, it will be necessary to leave out the death clause.

Below is the "model" note used by Mr. Cato

LITTLE TALKS ON CHURCH ADVERTISING.

I. Why the Church Should Advertise.

One night last winter I went to a suburban town of about twenty thousand, to give an address under the auspices of a church brotherhood. Being ignorant of the location of the church in which the meeting was to be held, the drug store across from the station offered a convenient place at which to secure this information.

"Can you tell me where the First Presbyterian Church is?" I asked one of the clerks behind the counter. "No," he replied, with some hesitation. Turning to another clerk, he said: "George, tell this gentleman where he can find the Presbyterian Church."

"I don't know just where it is," the assistant answered, "but I believe that it's about three blocks down this way," pointing in a southerly direction.

To make sure that I would waste no time, a young man who stood on the corner was asked the same question. He had never heard of the church. Walking up the street, a young woman was politely requested to show me the way, but she, too, was ignorant as to its whereabouts.

Historical.

A Congregational Society with the historic name of Plymouth was organized in Seattle October 16th, 1869. One month later Sunday School work was begun with twenty scholars present. On January 14, 1870, at the residence of J. H. Swanderer the confession of faith and covenant were adopted and on the following Sunday, the 16th, the first church service was held, seven persons partaking of the Lord's Supper.

The first meeting place was Yesler's Hall, corner of Yesler and Commercial; then the "pavilion" at First and Cherry was used till the first church was built on Second Avenue, between Seneca and Spring. The corner stone of the present edifice at Third Avenue and University Street was laid July 31, 1891.

The first pastor was Rev. J. F. Damon, who served only one year; Rev. Norman McLeod was pastor 1873-4. Rev. James Hale served less than a year, and was followed by Rev. J. F. Ella, 1876-1883, the church becoming self-supporting in 1878. Rev. F. H. Taylor became pastor in 1883, but was killed while hunting the following year. From 1885 to 1889 Rev. H. L. Bates was pastor, followed by Rev. G. A. Tewksbury, 1889-1891. Rev. Wallace Nutting's memorable pastorate was from 1891 to 1895, when he was succeeded by Rev. W. H. C. Temple, whose pastorate ending in 1905, was the longest of all. Rev. Francis J. Van Horn began work in June, 1906. The total number of members during these years is approximately twenty-two hundred. The present membership, May 1st, 1908, is eleven hundred.



Confession of Faith.

I believe in God, the Father Almighty, maker of heaven and earth; and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; the third day He rose again from the dead. He ascended into heaven, and sitteth at the right hand of God, the Father Almighty, from whence He shall come to judge the quick and the dead.

I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

I reverently receive the Scriptures of the Old and New Testaments as inspired of God, and as the only infallible rule of faith and practice.

I believe in the necessity of repentance for sin, and have truth that I have been renewed by the Holy Spirit.

I particularly believe in salvation through my entire dependence on our Lord Jesus Christ as my only hope of salvation. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life.

Covenant with God.

In the presence of God, His holy angels, and this assembly, I do now dedicate myself to Him in everlasting covenant, to study His will as revealed in the Scriptures, to seek His Spirit, to lead a life of prayer, to keep His Sabbath, to forsake every sin, and to use my life for His glory.

Covenant with the Church.

I solemnly covenant to walk with this church, attending its worship, partaking its fellowship, upholding its government, sharing its support, and promoting its purity, peace and prosperity, by the fidelity, love and meekness of Christ.

Reasons of the Church.

We, then, the members of this church, joyfully welcome you to our communion, and on our part, covenant to love and cherish you in a spirit of Christian fellowship, with humble prayer to the great Head of the Church that both you and we may be faithful to our vows forever.

The Right Hand of Fellowship.

Prayers



A Verse for Remembrance:

Passes.

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

Just as I got opposite to what I assumed was the building of which I was in search, a young man came rushing out of a store to drop it on me. "Say, young fellow," I called out cheerfully, "where's the First Presbyterian church?"

"I'm not sure," he said, "but I think that's it just across the way."

What was the trouble? Was this a new church enterprise, in an obscure part of town, concerning which the community had not yet had time to become acquainted? Not at all. The church was one of the most prominent in the city. It is over one hundred years old.

It stood on the most traveled corner of the city, in a beautiful little square. Every street car in town passed by its door. The steeple could be seen from most any point within a mile. But here were five different persons, within three blocks of the church, three of them salespeople in popular stores, and presumably all of them residents of the town, who did not know where this church was.

Probably the pastor of the church, all of its officers, and most of its members, took it for granted that every man, woman and child in town at least knew where the church could be found, to say nothing about its services and the things for which it stands.

At first thought, this situation seems unparsonable. But general experience and practical experiment have proven that about the same condition exists in early every city and town of any size in this country. Most men outside the church are ignorant of the location and specially of the work of particular church enterprises in the cities in which they live.—Charles Stelzle, in "Principles of Successful Church Advertising."

STRANGE TOPICS.

A Fragment Saved. Amos 3:12. "As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be taken out."

A Queer Looking Creature. Ezekiel 1:10. They four had the face of a man, and the face of a lion, the face of an ox, the face of an eagle."

Pillows for All Elbows. Ezekiel 13:18. "Woe to the women that sew pillows upon all elbows."

LOTTER ADVERTISING STRIKES THE EYE.

The following telegraphic news item is going the rounds of the press in the Northwest. It was considered sufficiently unique to be featured on the front page:

Vancouver, Wash., Jan. 17.—Believing that the best results are obtained when religion is advertised, Rev. J. M. Canse, pastor of the First Methodist Church of this city, has a large quantity of scarlet red blotters on which appear in black:

"Best blotters for bad blots. When you have a blot of ink apply this, when your life is stained with sin apply the cleansing blood of

Jesus Christ. God says, 'Though your sins be as scarlet they shall be as white as snow. I, even I, am he that blotteth out thy transgressions."

THE PEOPLE'S SUNDAY EVENING.

A movement of great usefulness was carried on some time ago in Rochester, N. Y., under the care of a cosmopolitan committee. The special object of these weekly meetings was to interest the men of organized labor. Five of the most influential labor leaders were upon the committee, and a majority of the ushers were trade-unionists. The meetings were held in a theater and advertised in all the theater programs.

After an orchestra played for half an hour the curtain rose, and the meetings were introduced by a Bible-reading and a prayer. Sometimes a short introductory address would be given on some theme apart from the subject under discussion. The people sang familiar songs, as "Annie Laurie" and "My Old Kentucky Home." Applause was permitted, and there was an occasional intermission of a few minutes.

The topics treated were such as the following:

- "Man a Religious Animal."
- "Rochester Our Holy City."
- "The Education of the City's Children."
- "Playgrounds for the Children."
- "The Health of the City."
- "A New Rochester, Our New Jerusalem."
- "What Prayer Is Worth."
- "Organized Labor and Social Progress."
- "The Christmas Carol."
- "What Shall We Do With the Old Year, and What with the New?"
- "What About Socialism?"
- "The Problem of the Unemployed."
- "The Problem of the Saloon."
- "The Best Word that Can Be Said for the Saloon."
- "The Future of the Saloon."
- "Child-Labor."
- "The Public Health."

HOW TO EVANGELIZE WITHOUT A PROFESSIONAL EVANGELIST.

By W. F. Stuart, in "The Evangelistic Awakening."

A revival without an evangelist must be looked upon as possible, and indeed essential, to the very life of the church. It is not strange that in these days we have no more evangelistic pastors. Specializing this work by multiplying evangelists has largely displaced the pastor; there has been little demand for such work upon his part, and the gift has failed by lack of use.

The churches as well as the pastors are responsible for this condition. Many of them do not want evangelistic work done. In conversation one day with a brilliant and prominent young preacher I discovered a peculiar note of

sadness in his voice as he said, "I would like to have revival meetings, but my people do not want them." Here is the millstone about the neck of many young, earnest and gifted preachers.

We have had opportunity of observing the possibilities of revivals without evangelists, by a plan which for two years has been operated on the district which it is our privilege to superintend. The general plan—which may be of some interest—is briefly stated, thus:

By mutual agreement a pastor will go wherever sent, under our direction, for a period of ten days, to assist another pastor, and thus a complete evangelistic campaign is conducted for several months; reaching every church, enlisting every pastor, and creating this, a unity of evangelistic spirit.

Preparation is made for the meeting with the same degree of care as though a special evangelist were coming. Everything possible is done to assure confidence of the meetings under such leadership. They are given, however, to expect that there is to be nothing of peculiar or unusual order in the nature of the services. They are encouraged to believe that good, earnest, straightforward work will bring results.

Not so much value is attached to the novelties of the evangelist, leaving chance for larger faith in God rather than in men and methods. Most excellent results have followed such services, without reaction. These pastors, by the confidence reposed in them, have applied themselves as evangelists, and a very large percentage have exhibited fine qualities of evangelism; in many instances such as neither they nor their people believed they possessed.

We are familiar with a goodly number of very bright preachers—warm-hearted, tactful, soulful pastors—who have all the native powers for excellent evangelistic work, and simply need to be made to feel that this work is fundamental to the ministry. And we are sure there are men who, in their early ministry, manifest fine gifts of this character, but who have allowed them to be paralyzed through the influence of the non-evangelistic churches which they have served.

There is nothing incompatible in splendid scholarship and evangelistic fervor; each adds to the force of the other, greatly enriching the pulpit; but for the paralyzing influence of these churches, such men might have been not only great preachers, but great evangelists as well.

HOW TO SELECT A SOLICITING COMMITTEE.

Dr. Sylvanus Stall, in his "Methods of Church Work," gives the following sensible advice about selecting the right kind of people to serve on a church debt raising committee:

Where the method to be used is such as to require a soliciting or canvassing committee, the greatest care is to be exercised in the selection. They should be such:

1. As are willing to inconvenience themselves, forego pleasure, lay aside their own

business, and give the necessary amount of time to this important work.

2. They should be such as have the success of the undertaking at heart.

3. They should be only of such as contribute (whether the amount be much or little) to the full extent of their ability. Then their influence will be salutary, and their words have weight with others.

4. They must be persons of influence because of their consistent Christian lives.

5. They should be persons not easily disheartened, or soon discouraged.

6. Should be such as are not of hasty temper, provoked to anger, or given to injudicious speech.

7. If possible, avoid the selection of all such as are odd, eccentric, morose, long-faced, fault-finding, repulsive, overbearing, dictatorial.

THE BOOK LIST.

(At least one book of value relating to either church or pulpit methods will be reviewed each month. Only those requested by the editor will be mentioned.)

"The Children's Pulpit," by Edwin Hallows Byington, published by The Pilgrim Press, Boston, New York and Chicago. Dark red cloth, gilt title, pp. 104, 75 cents.

The book contains fifty-two little sermons to children. They have been selected from a larger list prepared by the author for pulpit use in his own church. They are really "helps over hard places" for those who find it difficult to present ethical truth to little children. We commend these attractive, interesting talks to preachers who desire to preach children's sermons.

"Boy Scouts of America," by Ernest Thompson Seton and Lieut. Sir Robert S. S. Baden-Powell, K. C. B. "Official Handbook," published by Doubleday, Page & Co., New York, 1910, pp. 192, twenty-five cents.

This book contains all the necessary information concerning the boy scout movement. It is illustrated and full of interesting and fascinating material. Every pastor, interested in boy's work, should have a copy in his library.

WORKERS' PLEDGE CARD FOR PASTORAL EVANGELISM.

I HEREBY VOLUNTARILY ENROLL MYSELF as one who believes that every Christian should be a soul-winner. I pledge myself, trusting in the Lord Jesus Christ for strength and guidance, to earnestly co-operate in every way possible with our pastor in the evangelical work of this church.

I will attend the services as much as possible and will invite others to do so.

I will select one or more persons by name for whom I will especially pray, and whom I will try to lead to Christ during these meetings.

I will pray earnestly for the success of the meetings, for my pastor and my fellow-workers and for the special guidance of the Holy Spirit in all this work.

Signed

HOW TO PRESERVE PAMPHLETS AND MAGAZINE ARTICLES.

Every pastor accumulates pamphlets and magazine articles. They are a nuisance, many times, because of the room they occupy. They clutter the study and hold quantities of dust. How can they be made serviceable?

There are two methods for the pastor with limited shelf room. First, put all the pamphlets on a single subject or kindred subjects together, take them to a bindery and have a cheap cover put on. Paste on the back a small square piece of white paper and write in the title of the book and place it on the shelves with other books.

If a bindery is not convenient, the pamphlets may be bound by the preacher. Punch three holes in the back margins and sew them together with stout hemp string and glue on a cover with new stiff wrapping paper.

When one has a number of articles in different magazines, he may take the magazines apart, carefully remove the desired articles, and placing them together, bind them as above suggested. In this way it is sometimes possible to preserve a series of valuable articles in one volume, at almost no cost, that would cost in real book form several dollars.

We recently treated a series of articles on the Holy Land in this way. Since then the company has published the articles in book form for four dollars a volume! We have the very same thing on our shelves without any cost whatever, for the magazines were a gift.

Many a man can thus build up his library with really valuable things at exceedingly small cost. A little ingenuity and time does the work.

A PASTOR'S CONFESSION.

The people are not always to blame. Rev. Wallace M. Short, of the First Church of Sioux City, Iowa, held his service so long one Sunday that the Sunday School which followed was greatly delayed in beginning.

It may, and it may not, have been the pastor's fault, at any rate he assumed the blame and made it an opportunity of reform in beginning and closing on time. This is what he printed in the church calendar the next week:

"My Dear Friends:—I am sure we are all in perfect accord as to the desirability of punctuality in beginning and closing our church service. The service last Sunday morning was continued so late as to interfere with the beginning of Sunday School. It is the purpose of the pastor to try to avoid a repetition of this offence. It is the hope of the pastor that all the people who delay or interrupt the beginning of the church service by tardiness will join him in this repentance and good resolve.

"It would be of inestimable value to our church if the people should be in their seats before the organ begins. The length of the service is not too great. Let us make the most of every part of it, from the organ prelude to the benediction. We expect the bell to stop ringing and the organ to begin at precisely 10:30."

Let every pastor be as honest and frank and the people will co-operate loyally.

FOR UP-TO-DATE PASTORS

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AND

**"How to Reach, Interest, and Hold
the Masses"**

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Some Suggested Topics for the Church Prayer Meeting

Topic: The traveler.

Scripture: Acts 21:1-17.

Plan for the meeting: A brief sketch of Paul's journeys and some of his striking experiences will be a good introduction. Follow with an account of the contrast in means of communication between Paul's day and ours. Speak of man as a traveler today. Then, having assigned the following, call upon a number of speakers.

1. "Finding disciples." Verse 4.

2. Open-air meetings I have seen; their value.

Verse 5.

3. Religion in the homes I have visited.

Verses 8, 9.

4. "They returned home again." Home-coming. Verse 6.

5. What may be done in "one-day visits."

Verse 7.

6. Old disciples I have met. Verse 16.

7. Men that have made great sacrifices.

Verse 13.

Topic: Natural law in spiritual things.

Scripture: Matt. 6:25-34.

Plan for the meeting: The leader may open by a short talk on the main idea of Professor Drummond's "Natural Law in the Spiritual World," pointing out Christ's use of natural objects to illustrate divine truth. Assign different portions of Drummond's book beforehand to several persons, and ask them to describe in the meeting the lessons they have learned. Write the following, one at a time, on the blackboard, and ask those present to mention one lesson from the object indicated.

1. The rudder of a ship (see Jas. 3:4).

2. A vine.

3. A candle.

4. Oil.

5. Ballast in a balloon.

6. Mortar for building.

7. Lessons from the birds.

Topic: The ministry of books.

Scripture: Eccl. 12:12.

Plan for the meeting: Let the leader give some illustrations of the value of books, the struggles of some to obtain books, the way in which books have been a help, and so on. Then, having made arrangements a week beforehand, let others introduce the following points:

1. Books I have read for instruction. One or two instances may be given of the advantage thus gained.

2. Books I read for companionship.

3. Books I read for inspiration; biographies, for example.

4. The Book of books; what it yields me.

5. Reading aloud to the old folks and the blind.

6. The ministry of books in logging-camps.

7. The value of books and magazines at sea.

8. Books that have made history.

Topic: A motto night.

Scripture: Eccles. 12:11.

Plan for the meeting: The leader may start with a short talk on the value of proverbs as the

condensed wisdom of a people, quoting instances from the Bible, and naming some mottoes that have helped him. Having announced the subject the week before, and having asked members to bring (or quote from memory) some of the mottoes that have helped them, give opportunity for this. Ask for personal testimony. Call for mottoes that "warn off" from bad habits; then "optimistic mottoes," and so on.

Topic: Christ's view of the Father.

Scripture: Luke 15:11-32.

Plan for the meeting: Call upon those present to mention what strikes them most forcibly in the character of the father of the prodigal, applying the thought to the relationship between God and man. The following points may be assigned beforehand:

1. The father's powerlessness. Verse 12.

2. The father's patience and silence.

3. The father's riches. Verse 17.

4. The father's expectation. Verse 20.

5. The father's forgiving love. Verse 20.

6. The father's treatment of his child. Verse 22.

7. The father's explanation. Verse 24.

8. The father's patience with pride. Verse 31.

9. The father's desire for fellowship in joy. Verse 32.

Topic: How to know God.

Scripture: John 14:1-10.

Plan for the meeting: Let some Christian student of nature tell how God may be known through his works, some one well read in history tell what he has learned of God through history, and some one else tell what knowledge of God he has gained through reading, or observing the lives of others. Let others speak of the knowledge to be had through Bible study, prayer, work, and the revelation given in Christ.

Topic: The path of life.

Scripture: Psalm 16:11.

Plan for the meeting: The introduction should be with the whole psalm, emphasizing the writer's faith and closing with the New Testament Messianic use of our verses. The path of life is the path that leads through human life to eternal life. The following may suggest a method of treatment, as many speakers as possible being utilized.

1. The nature of life's path.

2. Life is not aimless. "A path" leads somewhere.

3. How much is made for us? How much do we make of the path for ourselves?

4. The divine guide: "Thou wilt show me."

5. The pilgrim: "Me."

6. The end: "Life at Thy right hand."

7. The hope: "Pleasures for evermore."

8. The confidence: "Thou wilt show me."

9. The need to watch for God's leading.

Topic: Christ cleansing the temple.

Scripture: As below, and John 2:13-19.

Plan for the meeting: The cleansing of the Temple may be used by the leader as a starting point for the main thought of cleansing the heart.

Point out the parallels; the Temple was God's, and also the heart is God's; it was defiled by greed, etc.; the king comes to his own; his reception, and so on. Then, having beforehand assigned the themes, let others speak of the cleansing of the heart from

1. Hate. Matt. 5:21-26.
2. Impurity. Matt. 5:27-32.
3. Falsity. Matt. 5:33-37.
4. Retaliation. Matt. 5:38-42.
5. Outside religiosity. Matt. 6:1-18.
6. Contempt. Matt. 7:1-12.

Call for personal experiences in regard to the power of Christ to subdue hate, prevarication, retaliation, anger and contempt.

Topic: Principles at work in the masses.

Scripture: Matt. 16:6-11; Mark 8:15.

Plan for the meeting: The leader may describe leaven and its uses; also its symbolical meaning as the emblem of any active principles,

good or bad, at work among masses of people. Then let others speak briefly of

1. The leaven of the Pharisees, a false conception of purity and piety that misdirected Israel's moral life.

2. Sadducees, materialism.

3. Herod, representing the idea that the Herodian dynasty was "good enough" and satisfied their longings for a Messiah, thus enabling them to "make the best of both worlds."

Then call for some instances of modern leaven, prevailing ideas that mislead men:

4. The leaven of "I don't know; nobody knows."

5. Money-getting, financial success.

6. This-worldism, seen in some forms of socialism.

Have one or two make closing talks on the cure for the modern leaven—the Bible, the gospel, earnest Christian work.

Prayer Meeting Topics—First Quarter

Subjects for 1911 Prayer Meetings.

Comment on the following subjects for 1911 prayer meetings will appear in the EXPOSITOR each month. It will be in the form of quotations from famous expositors.

The advantage in using these topics is that the subjects are from "The Master Man," a life of Christ in the words of the Synoptic Gospels. These we furnish at \$3.00 per 100, and given to your members will give them the Bible reading habit. A card with the quarter's subjects will be furnished with each book when requested. The material for a year's prayer meeting studies, and the comments and cards will be published for other quarters if the demand is sufficient.

1. Christmas—His birth	5- 6
2. The Wise-Men	6- 7
3. When twelve years old	9- 7
4. When thirty years old	10-11
5. A time of testing	12-13
6. Early converts	13-14
7. Love for the masses	14-15
8. Transfiguration	15-16
9. Jesus and children	16
10. Jesus and riches	16
11. Jesus and caste	17
12. Jesus and laws of life	18
13. We would see Jesus	18

Above are the subjects to be studied at the mid-week meeting of my church.

If I cannot be present I will read the Scripture and pray for its success.

Name ..

XIV. SOWING SEED.

What determines the result, the sower, the seed or the soil?

How does Satan destroy the influence of the truth in the lives of men?

When does a man have "no root in himself"?

What things in our present age are the "thorns that choke the word"?

What is good ground for gospel sowing?

What is an honest and good heart in an unconverted man?

What are the qualities that are essential to usefulness in an individual life?

It was not because Jesus may have seen a sower in a field which had these three varieties of soil that he spoke, but because he saw the frivolous crowd gathered to hear his words. The full force and pathos of the parable is felt when it is regarded as the expression of our Lord's keen consciousness of his wasted words.

Inasmuch as a parable is the presentation of some spiritual truth under the guise of an incident belonging to the material sphere, it follows that it may either reveal or hide the truth, and that it will do the former to susceptible, and that latter to unsusceptible, souls. This double aspect belongs to all revelation, but is most conspicuous in the parable, which careless listeners may take for a mere story, and which those who feel and see more deeply will apprehend in its depth.

The types of character represented are un receptive carelessness, emotional facility of acceptance, and earthly-mindedness.

There is nothing fixed or necessary in the faults of these three classes, and they are not so much the characteristics of separate types of men as evils common to all hearers, against which all have to guard. They depend upon the will and affections much more than on anything in temperament fixed and not to be got rid of. So there is no reason why any one of the three should not become "good soil"; and it is to be noted that the characteristic of that soil is simply that it receives and grows the seed.

No man is obliged, by temperament or circumstances to be "wayside," or "stony," or "thorny" ground. Wherever a heart opens to receive the gospel, and keeps it fast, there the increase will be realised—not in equal measure in all, but in each according to faithfulness and diligence.—MacLaren.

If the ground was good and the sower and the seeds all alike, why did it bear here an hundred-fold, here sixty-fold, and here thirty-fold? The difference was due to the nature of the ground; for even where the ground was good, the difference in it was great. You see, it is not the husbandman that is to blame, nor the seeds, but the land that receives them. And here, too,

the philanthropy is great, because God does not require one measure of excellence, but receives the first, and does not reject the second, and gives the third a place.—*Chrysostom*.

Believers have not all equal capacities or endowments, but it is enough that each should do what lies within him and prove faithful to the trust committed to him, employing his faculties, whatever they may be, with diligent hand and devoted heart. There is room in the kingdom of heaven not only for a St. John and a St. Paul but for the nameless multitude that love the Lord and serve him loyally in their obscure places.—*David Smith.*

XV. SEVEN-TIME FORGIVENESS.

What is the real significance of the "seventy times seven?"

What is the Lord's attitude to mankind, as pictured here?

Do present-day facts confirm or repudiate this picture of man's attitude towards his brother?

* * *

Does this parable have any bearing on the relations between rich and poor, educated and ignorant, in the social life of today?

Now, it is to be noticed at the very outset that the analogy between debt and sin, though real, is extremely imperfect. No metaphor of that sort goes on all fours, and there has been a great deal of harm done to theology and to evangelical religion by carrying out too completely the analogy between money debts and our sins against God. But although the analogy is imperfect it is very real. The first point is the magnitude of every man's transgressions against God. For the essence of sin is rebellion against God and the enthroning of self as his victorious rival. It may be a small act; it is a great sin.

Our Lord here implies the principle that God's mercy to us is to set the example to which our dealings with others is to be conformed. "Even as I had mercy on thee" plainly proposes that miracle of divine forgiveness as our pattern as well as our hope. The world's morality recognises the duty of forgiveness. Christ shows us God's forgiveness as at once the model which is the perfect realization of the idea in its completeness and inexhaustibleness, and also the motive which, brought into our experience, inclines and enables us to forgive.

The unmercifulness of Christian people is a worse sin than many a deed that goes by very ugly names amongst men.

Here are the two lessons for every one of us. First, to recognise our debt, and go to Him in whom God is well pleased, for its abolition and forgiveness; and then to go out into the world, and live like him, and show to others love kindled by and kindred to that to which we trust for our own salvation.—*MacLaren.*

XVI. WHO IS MY NEIGHBOR?

What answers have been given in the past to the lawyer's question?

What varying answers are men giving today?

What relation is there between belief and action?

When does belief control action?

What expresses our real belief, our words or our deeds?

The good Samaritan wasted no needless sympathy, he shed no idle tears. There are wounds that may be dressed—he puts forth his own hand to the dressing of them. There is a life that may be saved—he sets himself to use every method by which it may be saved. He gives more than time, more than money: he gives personal service. And that is the true human charity that shows itself in prompt, efficient, self-forgetful, self-sacrificing help.

Of all influences that have ever descended upon our earth, none has ever done so much as Christianity to break down the walls of separation that differences of country, language, race, religion, have raised between man and man, and to diffuse the spirit of that brotherly love which overleaps all temporary fences, which diffuses itself everywhere over the broad field of humanity—tempering all, uniting all, brightening all, smoothing asperities, harmonizing discords, pouring a healing balm into all the bleeding sores of life.—*Hanna.*

Our Saviour hath, therefore, by this parable, shown that the heart is the seat of genuine grace, and that good principles will ever produce great actions.—*Fleetwood.*

This is truly a gospel parable, for the whole old relationship of mere duty is changed into one of love. The question now is not "Who is my neighbor?" but "Whose neighbor am I?" The gospel answers the question of duty by pointing us to love. Wouldest thou know who is thy neighbor? Become a neighbor to all by the utmost service thou canst do them in their need. And so the gospel would not only abolish man's enmity, but bridge over man's separation. Thus is the parable truly Christian, and, more than this, points up to Him who, in our great need, became neighbor to us, even at the cost of all he had. And from him, as well as by his word, are we to learn our lesson of love.—*Edersheim.*

XVII. THE FOOLISH MAN.

What is this man's ideal?

What are the ideals of men today?

How far had this man taken God into account?

What was the secret of his life?

How may one be rich toward God?

Is covetousness a vice of the rich only?

* * *

As yet, the harvest was not reaped; but he was already considering what to do, reckoning upon the riches that would come to him. And so he resolved to pull down the old, and build larger barns, where he would store his future possessions. From one aspect there would have been nothing wrong in an act of almost necessary foresight—only great folly in thinking, and speaking, and making plans, as if that were already absolutely his which might never come to him at all, which was still unreaped, and might be garnered long after he was dead. But, God was not in all his thoughts. In all his plans for the future he thought not of God. His whole heart was set on the acquisition of earthly riches. He remembered not his responsibility; all that he had, was for himself, and absolutely his own, to batten upon; "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry." He did not even remember that there was a God who might cut short his years.—*Edersheim.*

HOMILETIC DEPARTMENT

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The Minister's Equipment for Service

REV. WILLIAM B. WALLACE, D. D., BROOKLYN, N. Y.

Text: "I shall come in the fulness of the gospel of Christ." Romans 15:29. I once heard Dr. Burnham of Colgate University say, "God himself could cut more wood with sharp ax than he could with a dull one." It is a bold way of stating that equipment counts in the doing of things. In whatever sphere we are, other things being equal, the better we are prepared, the better chance we have of success. The leaders in mechanical, commercial, philanthropic and political achievement have come to their place by the power of the goodly tools with which they labored.

This principle that equipment makes for success is true in the religious world. The great leaders of the religious life have been men who brought splendid equipment to their task. Paul, the apostle, recognized this law. He advised others to be thoroughly furnished. He sought to practice his own advice. Before him, when in Corinth, about A. D., he sat down to write this letter to the Romans, there loomed a great task long had he dreamed about it. Long had he hoped to come up to it. Now it looks as though his hopes and dreams are to be realized. He is going to see Rome. He is going to come into contact with the capital city of the Roman Empire. Great is it, not only in numbers and power and wealth, but great also in need.

What religious life Rome had is hastening to decay. The people are seeking for other gods. Temples many are in the city, to idols, to the Greek gods, to the Egyptian gods, and the Jewish Jehovah. Unbelief in their own gods has taken possession of the people, resulting oftentimes in despair and suicide. And there is moral decay. Personal vice is open and bold in art, literature and life. Family life is impure. The child is an object of scorn, the marriage bond a thing to be trifled with. The social life is also out of tune. There are the misery of the poor, the extravagance of the rich, and the galling chains of slavery.

To this city Paul longs to come. Soon he hopes to lay his hand upon this gigantic task, and when he comes he plans to come prepared. He shall be no builder with imperfect tools, no philanthropist with empty purse, no soldier with a rusty rifle and broken sword. When he comes he will come splendidly equipped, for he says: "I am sure that when I come unto you I shall come in the fulness of the blessing of the gospel of Christ."

These words suggest the theme which I wish to discuss for a little while, namely, "The Minister's Equipment for Service." Paul felt that he had with him the fulness of the blessing of Christ he was ready for the hard work that some needed done. So may any modern preacher

with a great task believe that if he possesses the fulness of the blessing of the Gospel of Christ he is ready for his work, no matter how big and hard it may be.

I. I want to observe, first of all, that this equipment for service which Paul possesses is an essential equipment. There are many things that are good to have and important to have in Christian work, but they are not essential. Health is a good thing, but not an essential thing. Witness Robert Hall, who, with imperfect health, did a mighty work for God. Culture is a good thing, but not an essential thing. Witness Moody, who, lacking the culture of the schools, was still a man of exploits. Architecture is a good thing, but not an essential thing. Witness "Billy" Sunday under a tent roof, winning thousands for his Lord. Music is a good thing, but not an essential thing. Witness the simple service of Spurgeon's Tabernacle.

But the blessing of Christ is essential. Without it a man's ministry is as sounding brass and clanging cymbal. A writer tells of a lost Bedouin in the desert. Many days he has gone without food. He is in a starving condition. He hopes that somewhere he may find something to eat left by some traveler. He spies by a fountain what looks to be a traveler's bag. Painfully he pulls himself slowly to it and with trembling hands opens up the bag, where he hopes to find food for his hunger—to find instead a collection of beautiful jewels, and he cries out in bitterness: "Only diamonds! Only diamonds!" "Merciful heaven!" the writer adds, "that this should be an accurate description of so much that is called preaching. Diamonds, only diamonds!" Such a description is indeed accurate. No matter how eloquent and learned a sermon may be if it lack the fulness of the blessing of Christ. The preacher who is careless here will find that there will be little or no music in his ministry.

II. Second—This is a sure equipment for the minister. So Paul found it. So may the modern minister find it. Of course, 1900 years is a long while. In that time, many things become obsolete—customs, dress, laws, powers. There are those who would insinuate that Jesus Christ has lost power through the centuries and that his gospel is not adapted to the present situation. The tool has lost its fineness of edge; they would say. The fountain is dry. The bank has paid out its last penny. This is not so.

Jesus Christ reaches across the centuries, and his touch is as truly the touch of life as when in Palestine. He touched the leper and made him clean.

What are the Christian minister and the Christian church for? Entertainment? No. Paying dividends? No. Throwing light merely

on ethical and social questions? No. The church and the minister are here primarily to answer humanity's cry for God. If the church and her ministry possess Christ they can meet this cry. The critics scoffed at Beethoven's Fifth Symphony. When an old soldier heard the music he arose to salute, and cried, "The Emperor." Critics may question the power of Jesus Christ for modern things, but if the soul of man will only listen to the music of the master, it will be led to cry out, "My Lord and my God."

III. Third—This equipment of which I am speaking is the complete equipment for ministerial service. Paul's task in Rome was a manifold task. It was his business to bring the benefits of the gospel to soldier and civilian, to prince and peasant, to culture, to ignorance, to the freeman, to the bondman. Yet he found his equipment complete. The task of the modern minister in the modern church is also manifold.

The minister is to serve humanity as God's man through life's various stages. He is to help little children. This he can do if he comes in the name of Him who said: "Suffer little children to come unto me." He is to help young people and get them to fasten their wagons to a star. This also he can do if he can cry, as he points to the man of Nazareth, "Behold the man." He is to come to the soldier in the thick of life's battles and furnish him inspiration. If he comes in the fulness of the blessing of Christ, his ministry will be a trumpet blast to urge men

on to noblest endeavor. He is to come to man bound in his sins and crying for deliverance. He can rejoice as he sees the slaves set at liberty through the salvation that Jesus offers. He is to come to the home builder, and help him make his home the happiest place on earth. The most significant task in these days; but the minister can perform it if he comes in the name of him who was a guest at Cana and Bethany."

The citizens ought to feel the uplift of minister's message, and he will if that minister have behind him the one who said "Render Caesar the things that are Caesar's and to God the things that are God's." The noises of a discordant society will sound upon his ears. Social unrest and the misunderstandings between capital and labor will speak to him, wondering if he has anything of helpfulness to offer. Here is the supreme solvent if he have the Gospel of him who said, "Love one another, as I have loved you."

He is to meet men in dark days when the sun of hope has gone out and a sky of awful blackness hangs above his head. He can change the man's darkness to broad daylight if he can come in the name of him who said, "Let not your heart be troubled." By the side of life's pilgrim he is to sit, as the pilgrim nears the Valley of Shadow. If he has the fulness of the blessing of Christ, then he can bid the soul put out to sea and assure him that just beyond death's dark waters is the paradise of God.

Fame Acquired at the Expense of Others

REV. S. R. LANDER, BLOOMFIELD, KENTUCKY.

Text: "Moreover the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day," etc. I Kings 14:14-16.

The angel of death hovered over the palace of Jeroboam. Abijah, his son and heir to the throne of Israel was slowly sinking into the last long sleep. Everything had been done for him that human ingenuity could devise, but in vain.

In the hour of his greatest anxiety, Jeroboam bethought him of Abijah, the prophet of God. He would send to him to inquire concerning his son's sickness. Yea, he would send the boy's mother to ask. But she must go in disguise, for the prophet must not know who she is, for Jeroboam was not in favor with God's messenger.

She accordingly went forth on her journey, but God's Spirit preceded her and warned Abijah of her approach. When her footstep was heard, the prophet cried out, "Come in, thou wife of Jeroboam." No doubt she was abashed by the prophet's identification of her, but her mother heart yearned over her son, and she made known her errand. How heavy were the tidings she received! Her son would surely die! He would die just as her feet entered the city! She would never hear him speak again! Never again would the light of recognition shine upon her from those dimming eyes. Her family would be utterly extirpated, and Abijah was the only one who would ever be mourned by Israel—they must go to their last resting place, unwept, unhonored and unsung, all because "Jeroboam, the son of Nebat, had made Israel to sin!"

Jeroboam had won a place in history—he had earned a niche in the hall of fame. But what fame it was, and at what cost it was obtained! David had constructed the kingdom of Israel. Solomon had exploited it, Rehoboam had disrupted it, and Jeroboam had profited by the winter of its discontent. He established a kingdom but he is not celebrated for that. He is famous for making his people sin. He is the first of nineteen kings drawn from nine reigning families, covering a period of more than two hundred and fifty years, and not a single good man among them. They all followed in the steps of "Jeroboam, the son of Nebat, who made Israel to sin." Study this person of such evil influence and of such fame as a maker of sinners.

1. Notice Jeroboam's character.

Any person who could wield such an influence and acquire fame for shaping the course of an entire nation must possess great strength of character. This he undoubtedly had.

1. He was strong.

No person can influence any considerable number of men to do either good or bad unless he has positive character. If he had employed the strength in making Israel the servants of God, he might have taken rank with the prophets and apostles. He might have been celebrated for leading a nation to God instead of acquiring fame for leading them to ruin.

2. He was attractive.

A great deal of personal magnetism or attractiveness is required to win and hold the allegiance of a nation. How great must be the amount

f it in a character which can indelibly stamp s impress on the entire history of his nation. Washington did much for our country in its incency. His wisdom has been a guide in our political policy ever since. But he never wielded the influence of Jeroboam. Neither has any other single character exerted such an influence in any government. Moses, the lawgiver, could not attract men to him as Jeroboam did. He did not mould public opinion so firmly. Jeroboam made Israel a nation of sinners for over two hundred and fifty years.

3. He was godless.

Jeroboam cared nothing for David's piety or Solomon's wisdom. He was blind to God's providence in the generations past. He was deaf to the warnings of prophets and seers. He was more devoted to his self-interest than to the spiritual well-being of his subjects. He was a practical atheist. He acted as if there were no God in Israel—no interests to serve higher than his own. His strong and attractive character concealed his real godlessness. These qualities enabled him to make his subjects as wicked as himself.

Satan chooses such characters to work mischief. His most valiant emissaries are persons who are fascinating enough to attract and strong enough to hold those whom Satan seeks to entrap. He knows repugnant persons repel, and he employs few of them. He seeks to clothe his demons in the shining livery of angels. Thus ad he decked out Jeroboam, the son of Nebat.

II. Having examined Jeroboam's character it is appropriate for us to give some thought to the policy he pursued in administering government.

1. It was astute.

He knew Israel was a nation whose temporal and spiritual, whose church and state covenants had been closely identified throughout their history. He saw the danger to his interests to be incurred by allowing his subjects to go up to Jerusalem, the capital of the kingdom of Judah to attend their appointed feasts. To obviate this difficulty he established two shrines, one at Dan, and the other at Bethel—one at the northern, the other at the southern extremity of his kingdom. It is hard to say whether the cleverness or the impiety of this was greater. But his policy served its intended purpose.

2. It was aggressive.

Jeroboam was a great builder. He built cities and fortifications. He provided shrines and an elaborate ritual to satisfy the religious nature of the people over whom he ruled. He was successful as a military commander, and succeeded in giving his nation and government prestige with surrounding nations. He was a bold and audacious ruler. Just the kind of king and administration to awaken the pride and affection of the people over whom he reigned.

3. It was eminently successful.

He seemed to prosper in every enterprise. He was victor in his wars. Successful in developing the natural resources of the country, and in the building of thriving cities. He was feared by his enemies and idolized by his subjects. His reign is one the world would call eminently successful, but it is one celebrated in the pages of divine inspiration for its gigantic failure. The

greatest of all his undertaking also prospered. He undertook to make sinners out of God's chosen nation, and succeeded. He is not renowned for making war on hostile tribes nor for building cities. He is famous for making sinners.

Fame is a costly possession—it represents a tribute levied upon some one or more persons. "Some men are born great—some achieve greatness and others have greatness thrust upon them." Of this man it may be said that he achieved greatness. He achieved it at the expense of his soul and the souls of his subjects. He immortalized his name, but like Pilate, how wretched was the fame he won! That nation which once loved Jeroboam came to hate him. Those nations he conquered finally triumphed over Israel. The cities he built were ultimately leveled with the ground. That nation of sinners he made was led away in captivity at last, and all tribal distinctions among the citizens were forever obliterated. He had made his fame secure—fame written in a nation's blood, and heralded down the ages by the clanking chains of his own posterity. He and the nation he seduced perished forever together.

III. This story of Jeroboam is tragic. It is the story of a person possessed of unusually attractive endowments whose powers and personality have been misdirected. He might have been a dominant factor in his nation's salvation rather than the principal agent working their destruction. But "he made Israel to sin." This ancient king is the representative of a class of men. They are attractive in character and successful in this world—yet they are winning epitaphs like Jeroboam's. They will be remembered hereafter by the moral ruin they have accomplished.

Persons of great wealth—others of exalted position, and still others of social distinction will have it said of them—"they made men and women to sin." That man who puts the bottle to his neighbor's lips—the man who teaches boys vulgarity and profanity—the man who teaches others how to be dishonest—the man who despoils homes and robs innocence of its virtue is a disciple of Jeroboam, the son of Nebat. They, like their master, are using their powers and opportunities to make human souls the bond-servants of sin.

Beware of persons of Jeroboam's type. Every community has them. They possess the same elements of character in less degree, and exert the same evil influence only in a more restricted sphere. They are making sinners of boys and young men. They have designs on the good name, the good fortune, and the eternal well-being of all who yield to their seductive influence.

The story of Jeroboam is dismal. He pursued a godless ambition too far. He cast his plans—his natural and acquired graces before swine, and they turned again to rend him, his family and his nation. His fame is great but it was acquired at the expense of those who loved and honored him. The end of our own Jeroboams will be melancholy, too. God forbid that their popularity should be acquired at the expense of our young people who are our richest treasures. Beware of them! "Keep thy heart with all diligence," young man, young woman, "for out of it are the issues of life."

"Be Strong and Do It"

PRESIDENT BALLINGTON BOOTH, NEW YORK, N. Y.

Text: "Be strong and do it." I Chron. 28:10.

It will at once help us to understand the bearing and significance of these five words if we turn to their connection and recall the occasion upon which they were spoken. David has assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that minister to the king by course, and the captains over the hundreds, and the captains over the thousands, and the stewards over the substance and possessions of the king, and all his sons, with the officers and with the mighty men, and with all the valiant men, into Jerusalem. He had stood up in their presence, and before a solemn assembly had declared that God said unto him, "Thou shalt not build a house for my name . . . but Solomon, thy son, he shall build my house and my courts," and he then turned and admonished Solomon, saying unto him, "Take heed, for the Lord hath chosen thee to build a house for the sanctuary; be strong and do it!"

I. Mark, it is of the utmost importance that you know your field is God-selected and God-given. We read that of this special undertaking David said, "For the Lord hath chosen thee to build a house." Therefore Solomon, "who was yet young and tender," had the right to claim the wisdom and strength of Omnipotence for this great undertaking which was afterward given him. In the same way, all who know they are where the Spirit of God calls and ordains them to be, can confidently ask and expect the presence and intervention of God. When Moses was confronted with the Red Sea, knowing the hosts of Pharaoh were speeding their chariots behind him, he knew he was where the Lord would have him, and the Lord protected him and overruled against the Egyptians.

When Gideon stood before the Midianites, though they covered the valley like grasshoppers, he knew that he and his three hundred followers were where God would have them, and they cried confidently, "The sword of the Lord and of Gideon," and all the hosts of their enemies "ran and cried and fled." When David stood before the mammoth Philistine, he knew he was where God would have him, and in confidence he cried aloud, "I come to thee in the name of the Lord of Hosts, the God of the armies of Israel . . . this day will the Lord deliver thee into my hand." So it will be with you, if you are conscious of being where Christ chooses and wills you should be. However humble in the field, the importance lies not in the magnitude of the position, whether a hewer of wood or a drawer of water, whether exalted above the people, or obscured by the people, but in the divine choice and assignment. If selected and given you by the Spirit of God, whether it requires the use of ten or the use of only one talent, your faithful occupation and earnest use of the same entitles you to claim this divine leadership, omnipotent strength, and heavenly blessing.

II. I learn from the first two words of this command to Solomon that it is of the utmost moment that his children are strong in the pres-

ence of any God-given duty. Again and again in connection with the giving of some special position or service by God to his servants, command occurs, "Be strong!" To Joshua, leader of God's hosts in successorship to Moses, he said, "Be strong and of a good courage." Asa, "Be strong, and your work shall be warded;" and again on another occasion he said to Solomon, "Be strong and show thyself man!" God does not want puny, vacillating, easily influenced representatives in his fields. He wants the stalwart in place of the weakling. He wants the unswerving in place of the wavering. He wants the uninfluenced in place of the instant. He wants the heart upon whom he can depend in just that hour when his cause is in jeopardy, or trial or misrepresentation. How many promising undertakings and valuable causes have been eternally lost in the crucial hour for the want of someone who was strong in resolution, strong in faith, and strong in action. How much has depended upon the unwavering stand of one firm man or woman! Behold Daniel's stand when the king has signed the parchment prohibiting the worship of his God, changing the decrees of Babylon! Behold Esther's stand in the face of her sovereign, charging the wicked devices of Haman against her people! Behold Job's stand amid his false comforters, when he cried, "Though he slay me, yet will I trust him!" And has not history repeated itself proof of the far-reaching influence and outcome of one unswerving stand for Him?

Then what of your life? Have you lost or gained? Has God's Spirit directed you to take a stand for him, saying "Be strong"? It may have been to influence some unconverted relative or acquaintance of yours who has forsaken belittled religion. Were you strong, or were you afraid to carry out your mission? It may have been to make some particular sacrifice in your life, which was near to your soul, and to which it clung. Were you strong? Did you lay what he claimed at his feet? It may have been to devote your life to his vineyard, counting all else secondary and subservient. Were you strong? Did you obey and enter the field, or were you weak, and are you still on the outside?

III. Again, we must not overlook the vast importance of the second command given to Solomon in the text, "Do it!" Reflect how all-important is this injunction in its bearing upon our present life and times. If essential in the days of Solomon, how all-essential now. Coming down through the ages since it was spoken, it was caught in Christ's words, "Be ye doers of the word, not hearers only," and again in the words of Paul, "Whatever ye do, do it . . . as to the Lord." It entered our modern world and says, "You know what is the righteous administration of the law, do it." It comes to our pulpits and says, "You know that it is necessary to 'preach instant in season and out of season,' do it!" It points to the need of poverty-ridden, hunger-ridden bodies and souls around us, and says, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," and bids us do it! But more, it comes to us in our individual lives, and in the face of

some special Christ-given mission or service, says "No longer parley about difficulties and hesitate respecting results, but do it!" Do not be satisfied with the mere desire or intention to do it. That is but the path leading up to the act. Go beyond the desire and intent—Do it! Oh, brother, sister, may it not be just the lack of this actual accomplishment or carrying out of the will of God in your life—this want of doing it, that has caused you to become somewhat indifferent to his interests and lukewarm in his service? You have said "Yes, I will carry out the plan for him; I will fulfill the mission some day!" You would not have any one think you were less zealous or eager in His church or work, yet on the inside you are conscious all the time of the lack of the decision to do it when face to face with the obligation or opportunity. To you today come the words, new in their strength and imperativeness, "Be strong and do it!"

IV. And as we meditate upon this subject, let us pause to consider it in the light of those who are crying out to us for the strong, quick, timely hand that alone will save them. Listen from your own position of safety and contentment. Through the wild storm without you can hear the moanings of those in distress, and o'er the grim waves of despair the pleadings of those calling for rescue. Do not let your own congenial circumstances and surroundings cause you to forget the need of the poor woman who lies sick in yonder stifling garret. Do not let the satisfaction over your child's advance in health and mind cause you to care less for the neglected, ill-fed one amid sickness and revolting influences. Do not allow any prosperity in your business to dwarf your heart so that it is past feeling for the one who is gradually losing all, with the horror of facing poverty,

and possibly starvation. Think of others, and the need of the life-time of love and practical sympathy to be thrown to them over the billows of woe and despondency, and seek to help them. For their sake, and Christ's sake, do not rest content to hear and think of such a mission, but in the language of the text, "Be strong and do it."

V. And ere you leave this helpful subject, recall that you have every encouragement to be strong. You cannot tell how extensive the performance of your good word or deed may be. God gives large recompense sometimes for small service, if it be faithful, and vice versa, small recompense for apparently large service because he recognizes the motive with which it is given. Will you not enlarge your opportunities by actual use? There is an Eastern allegory that runs thus: "A merchant who was going abroad for a time called in two of his friends and gave them respectively two sacks of wheat to use until his return. Years passed. He came back and applied for them again. The first took him to his warehouses and showed them to him, but they were mildewed and worthless. The other led him out into the open country and showed him field after field of waving, ripening grain, the produce of the two sacks given him. The merchant turned and said, 'You have been faithful; give me two sacks of wheat, and the rest shall be thine,'"

So it is with those who make the most of the priceless opportunities now. While those who ignore them see only the mildewed, lost chances, they who are faithful see fruit in precious, ripened results borne in his name and glory. Let any that are weak in the presence of such opportunities given them, listen again to the timely words of David, "Be strong and do it!"

Seeking the Lost

REV. J. H. JOWETT, M. A., BIRMINGHAM, ENGLAND.

Text: "What man of you, having a hundred sheep, and having lost one of them, does not . . go after that which is lost?" Luke 15:4.

I thought, perhaps, he would not have troubled about *one*. If he had only two sheep, and had lost one, I could have understood his concern, but to lose one out of a hundred would seem to be an almost insignificant loss. That is the line of reasoning which we sometimes introduce into our affairs. We reason as if the loss of one is lessened in its painfulness by the many that remain. We hear of some parents who have lost a little child, a fountain of joy and cheer. We compassionately inquire: "Have they any children left?" "Yes, they have four left." "Ah, well, it isn't as if they had only one." That indicates a common principle of reasoning—the greater the family, the less the value of the individual soul. We carry the reasoning forward into the religious sphere, and it becomes the parent of depression and doubts. It creates the most terrible of all orphanhoods, the fear that there are so many of us, and we cry, "My way is hid from the Lord."

Now, this parable is "intended to be an antidote to all such feelings of self-disparagement and doubt. The size of God's family does not affect the preciousness of the individual soul. The one sheep is not lost in the flock. "He calleth his sheep by name." "He loved *me*, and gave himself

for me." Let us hold fast to this inspiring truth—the infinite worth of one in the esteem of the infinite God.

"If a man have a hundred sheep, and lose one." I think it exceedingly tender and beautiful that the Master compares his family to a flock, and that he pictures his lost children under the figure of a lost sheep. A sheep does not intentionally go astray. It puts its head down to the grass and begins to eat, and follows on and on, and at last, looking up, finds that it has wandered far from the flock, and is lost. It was so absorbed in feeding that it paid no heed to its whereabouts. I do not think that men go off into ruin by premeditation, by set and well-defined intention. They became thoughtlessly absorbed in something, and they never call halt to look around to ascertain in what direction they are tending. Men get their heads down to the making of money. It absorbs all their energies and all their thoughts, and almost unconsciously they wander far from the Shepherd into moral and spiritual perdition. Minor fascinations ensnare, until we forget or ignore the fascinations of our Lord. This is true of every kind of temporal pursuit and enjoyment. The sheep of God's pasture stray away in thoughtless absorption, and become lost in the region of wild beasts and night.

"He goeth after that which is lost." We are not left to our own deserts. "The Lord is mindful of his own." "The Son of Man is come to seek and to save that which is lost." How does he seek us? He makes us "disquieted within us." He makes us restless. He makes us depressed. He makes the grass of the distant pasture dissatisfying. Have we not heard men say of their sinful enjoyment, "I am sick of it?" But they used to like it? Yes, but "their drink is turned sour." Who has brought the distaste? The Great Seeker, that he might turn us home again. "Why art thou cast down, O my soul?" That is a most blessed depression, if it lead to a return to the good Lord. "And when he hath found it." In what condition does he find the sheep? Shepherds have told me that they sometimes find their lost sheep very ex-

hausted, very weary, quite tired out. That is how the Good Shepherd finds his wandering sheep. The devil has undermined their life, and sapped away their strength. Their power of will emasculated, their power of resistance gone. Sin is an awful exhausta. "My strength fails because of my iniquity." Hear now the sweet Gospel. "When he hath found it, he layeth it on his shoulders." He takes us in our moral impotence, and carries us. Men who have no powers of resistance or persistence are made "more than conquerors" in Christ. How long will he carry us? Will he ever leave us to the terrors of the wild beasts? "Even to hoary hairs will I carry you."

"He is sure to aid you,
He will carry you through."

Why I Believe in Christ

REV. JAMES I. VANCE, D. D., NASHVILLE, TENN.

Text: "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God." John 6:68-69.

In a recent sermon, I related an incident told by a well-known minister of Leeds, England. Evangelistic services were being conducted in that city. The regular evangelist, for some reason, was unable to take a certain service in the series, and Dr. Chadwick was called on to preach in his place. He says that when he entered the pulpit he faced a congregation which crowded the church, and in which were many of the most notorious anarchists and socialists of the violent type to be found in that city. Some of these men sent a note to the pulpit, asking him to give his reasons for believing in Christ. Laying aside the sermon which he had intended to preach, he made the discourse of the evening an attempt to answer the question. At the close of his address he said: "I know what some of you men are saying. You are saying that I have everything my own way, that if you were allowed to ask me a few questions you would set aside my arguments. If you will come with me into the study at the close of the service, you may ask me as many questions as you desire, and I will try to answer them."

About twenty men followed him into the room, and he remained with them until after midnight, listening to their questions, and answering as he was able. As they arose to leave, he said: You have been asking me questions, now let me ask you one. Yours is the religion of a cult; it presupposes a type of character, but there are many men who have lost their character. What will you do with them?" "Oh," said the leader, with a laugh, "we will make you a present of that crowd." "But why me?" asked the preacher. "Because," said the man, "I am convinced that if there be any hope for such men, it is in the Gospel which you preach."

This incident hits off in a line the radical and essential difference between Christianity and Socialism. Socialism is a dream; for its realization it needs perfect people. If every one were all that he ought to be, Socialism would be feasible, but people are not what they ought to be. Man is a sinner, human nature is depraved. What is needed is not a cult for perfect people, but a religion

which possesses power to regenerate a dead soul; and Christianity is the only religion which can do that.

At the conclusion of the sermon, in which this incident was related to me, a lady came forward and said: "What are your reasons for believing in Christ?" She added, "I am not an unbeliever, myself, I hope I am a Christian, but I sometimes wonder just why, and am not always sure that I can give even to myself a satisfactory reason." The circumstances of the moment permitted me to give only a brief and altogether inadequate reply. I have thought that there might be others interested in the same question, and so I am trying to tell you why I believe in Christ.

I have nothing new to offer in this connection. My reasons for believing in Christ possess no element of originality. The reasons which have led people through all the centuries to exercise faith in Jesus Christ as a Saviour, are the reasons which have influenced me. But, perhaps, it is worth while now and then to restate these reasons in order that there may be lifted out of the haze in which we allow most of our religious convictions to slumber, into the realm of clear, distinct and vivid consciousness, the facts on which one may base his faith in Jesus Christ as a redeemer.

"Lord, to whom shall we go? Thou hast the words of eternal life and we believe and are sure that Thou art that Christ, the Son of the living God." With all my soul I can say it; and now I want to give you some of the reasons for the faith that is in me.

1. I believe in Christ because my parents were Christians. They believed enough in Christ to want me to believe in him. They believed in him so thoroughly that they were more anxious for me to believe in him than for anything else, so far as my life was concerned. They made it plain to me that they would rather I should be a Christian than gain any sort of worldly success. I believed in them. The kind of life my father and mother lived proved to me that their faith was not false. I know that their Saviour was not an impostor; and so because my parents believed in Christ and I believed in them and was taught by them to believe in Christ, I believed in him.

Is this a poor reason? Is it weak? Not necessarily so. There is no more virtue in allowing a child to grow up in ignorance of God and of the truths of religion than there is in allowing him to grow up in ignorance of the laws of health and hygiene.

It is not necessarily superstitious to take your religious views from your parents, provided their lives prove the doctrine they profess.

2. I believe in Christ because he satisfies me. There comes a time when one must test for himself what he has been taught to believe. If it fails to satisfy him, he must reject it. If my parents had been Buddhists instead of Christians, they would have taught me the Buddhist faith, and I should probably have been a Buddhist; but there would have come a time when I must test this faith for myself, and if it failed to satisfy, there could be no adequate reason for believing it. Christ stood this test in my experience. There came a time when I was conscious of my need of a Saviour. I could not put it into words, but I knew I was not what I ought to be. Conscience was aroused, and through the soul of a lad there sounded that cry as old as the days of Job, and older, "Oh, that one might plead for a man with God." Then I accepted Christ as my Saviour and found peace.

This is what Christ does for all who put their trust in him. He meets the soul's needs. He satisfies the longing heart, he is the true "Bread from Heaven." Just as bread satisfies hunger and water quenches thirst, so Christ satisfies the hungry and thirsty soul.

If he does this, why not believe in him? If he satisfies me, why should I doubt him?

"Oh, taste and see that the Lord is good!" "So every one that thirsteth, come ye to the waters; and he that hath no money; come ye, buy and eat, yea, come buy wine and milk without money and without price." "I know whom I have believed; and am persuaded that he is able to keep that which I have committed unto him against that day."

3. I believe in Christ because of the testimony of the Bible. The Bible is a good book. There is no better book. It is credible. It is a book that can be believed in. No book has been so severely tested, so thoroughly investigated, so closely scrutinized. It has been tried by every possible test. If there were anything bad about the Bible, we should have found it out long ago. After all these trials and tests we may still say of it, "Forever, O Lord, is Thy Word established." The Bible proves itself by what it has done, by the way in which it has been preserved, by its teachings, and by its influence on the world.

The Bible declares that Christ is worthy of being believed in. It presents him as a Saviour. It declares that we cannot believe in him too strongly. It tells the story. It cites the evidence. It gives the testimony. It substantiates with abundant proof every claim made and then it says: "Believe in him. That is the one thing above all else most important."

For this reason I believe in Christ. If there is any fact or incident or event that can be believed in, it is the fact of Christ. If there is anything which has been sufficiently proved, it is the facts which prove that Christ is Son of God. Here in the Bible is the evidence, clear, convincing, abundant, incontrovertible. With a book like this open

before you, with its testimony flaming in your face, it is not weak and foolish and superstitious to rise from its careful study and say: "I believe and am sure that Jesus is that Christ, the Son of the living God."

4. I believe in Christ because of what he is.

Christ meets any test that can be made. He is perfect. One perhaps may find fault with the Bible. He may criticize the church and the creed and the Christians of the world, but he cannot lodge a just or sane criticism against Christ. Gazing at Christ is like gazing at a star. It matters not whether one stand on the loftiest peak of the tallest mountain or in the depths of the deepest valley, the star looks just the same. And so it is with Christ. He is so far beyond us and above us, that it matters not whether we gaze at him from some summit peak of human merit and achievement or from the depths of sin's deepest valley, Christ looks the same.

In view of this, it is strange, not that people believe in him, but that they should ever doubt him. One would expect the people to ask not for reasons for believing in Christ, but for reasons for not believing in Christ. The strange thing is not that men have faith, but the amazing thing is that they ever have anything else. As well might the flowers doubt the sun, or the night the stars, or the summer grass the morning dew, as for a human soul to doubt Jesus Christ. He is so good and great and glorious and divine that he commands belief.

5. I believe in Christ because of what he has.

Christ has the words of eternal life. He has salvation. He has what can never be registered in the arithmetic of the senses or computed in the statistics of the temporal. Christ did not come to give people temporal life. The questions he came to settle are not met by curing poverty and placing man's body where it is fed like a stalled ox, and its every carnal appetite gratified. The religion that looks no higher than this is without a horizon. It is a religion of dirt and darkness.

Man is a soul that needs to be cured of sin. He needs to feel in the pulses of his being the beat of an eternal existence. He needs to have his will fortified with a courage that is divine and his soul blessed with a vision that is infinite. The soul is the man. It makes little difference what becomes of the body, for the body is "earth to earth, ashes to ashes, dust to dust," but the soul is immortal.

I believe in Christ because he can give to a human soul eternal life. He may let us stay poor, he may suffer us to be buffeted by circumstances, puzzled by Providence, smitten by conflicts and struggle, but if he enables me to know God, whom to know aright is life eternal, if he allows me to taste of the powers of the world to come and to be a partaker of the divine nature, then in the fact of all the doubts which blacken the sky and of all the devils that whisper denial, I will believe in Him. I prefer to believe in him. I would rather believe in him than doubt him, for the simple reason that I would rather live than starve to death.

6. I believe in Christ because of what he does, not merely because of what he did, not because of what he preached, not because of the miracles he performed. I could believe in him if that were all. If all that we have were "the sweet story of old," that conception of a holy life, that

portrait of an elder brother, that fair ministry among the Judean hills, and on the shores of the Galilean lake, then I would believe in him for just that. But Christ is still in the world. He is as much alive today and as much a part of human life and of world activity as in those years of his earthly ministry in Galilee and Judea.

Because of what Christ is doing today, because he is still saving sinners, because the Son of Man has power on earth to forgive sins, I believe in him. A friend of mine who had intellectual difficulties about the deity of Christ, spent a few months in connection with some of the missions in New York City. There he came into contact with the modern victories of Christ. He saw how today Jesus restores life to the dead soul, and regenerates the lost character. He came away with his doubts dissipated and faith victorious.

"By their fruits ye shall know them." Let a man judge of Christ by the kind of work he is doing in the world today. Yes, the Socialist was right. The only hope for men who have lost

their character, the only hope for any man, is in the Gospel of Jesus Christ.

7. I believe in Christ because there is no one else in whom to believe for salvation. I do not mean that Christ is the only religious teacher, for he is not. The world is full of religious teachers. To be sure, Christ is the best, but he is the only Saviour. He is the only physician who can cure the disease of sin, who can cleanse the guilty soul, and give the conscience peace. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"Lord, to whom shall we go? Thou hast these words of eternal life." Suppose you reject Christ. There is none to take his place. Christ has no substitute.

Shall we give up our only light and go stoned blind? Shall we cut the only anchor chain that holds amid the storm? No, no. I believe in Christ because there is no other in whom I may believe.

Religious Review of Reviews

At one session of the Religious Education Association, recently held in Providence, the presiding officer was Bishop William Lawrence, a bishop of the Episcopal Church. He introduced as the speakers of the evening, Rabbi Philipson of Cincinnati, a Jewish rabbi; Father Blessing of Providence, a Roman Catholic priest, and President Henry C. King of Oberlin, a Congregationalist minister.

The theme of the convention was, "Religious Education and the American Home."

Chancellor James H. Kirkland of Vanderbilt University was elected president for the coming year. St. Louis is to be the place of the next convention, and the theme, "The Training of Religious Leaders."

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The year 1915 is the first centenary of the martyrdom of John Huss. In honor of this great forerunner of Protestantism, a monument, in the shape of a "Protestant House" is to be erected in Prague. This is to be a center for Bohemian Protestant interests, and is to have a library, a Protestant museum, and accommodations for Protestant workers visiting the city.

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The annual report of the judge of the juvenile court of Kansas City shows that of the 1,093 boys and girls brought before him charged with various offenses last year, 935 were American born, whose fathers and mothers were also Americans. The 158 others included fifty Jews, forty-nine Italians, twenty-six Germans, leaving thirty-three to be divided between ten nationalities.

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On the occasion of a recent visit of two Japanese cruisers, the Japanese Christians of San Francisco and vicinity presented the officers of the ships with 190 beautiful gilt-edged, leather-covered Bibles in their own language, and at the same time 1,300 cloth-bound New Testaments were presented to the cadets by the American Bible Society and the Golden Gate Christian Endeavor Union.

At Watsonville, Cal., \$1,500 has been subscribed by the Japanese Christians, and they are break-

ing ground for a new chapel, which is to be the work of their own hands.

The Japanese in Wintersburg have captured and held the Christian Endeavor banner of Orange county for the present year. The members of this mission have visited forty camps and distributed 360 portions of Scripture, and have baptized a number of young men.

* * *

New York is doing more for Jews than Jerusalem can do or is ever likely to be able to do. The College of the City of New York last week conferred diplomas on ninety graduates. Their names represent Abraham, Isaac and Jacob and the heads of all the twelve tribes. Their education is a free gift, and most of them will use it to become prosperous and leading citizens of the country of their adoption.

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The next Baptist World's Congress, in Philadelphia next June, is likely to have a large number of foreign delegates. Negroes, who are numerically a very large proportion of American Baptists, will probably receive better treatment than they got from the World's Sunday School Association in Washington last year, when they were excluded from the great adult Bible Class parade which was a principal feature of that convention. Dr. Booker Washington is to represent his race and take part in the Congress.

At this Congress a successor is to be chosen to Rev. Dr. John Clifford of London, as president of the Baptist World Alliance. Dr. Clifford is the first to fill that office. As the choice is to fall on an American, Dr. Mullins of the Theological Seminary at Louisville, Ky., seems to be the candidate of the Southern Baptists and Dr. McArthur of New York of the Northern. Several laymen are also talked of as possible candidates. Probably Justice Hughes of the United States Supreme Court would have the preference if he should be found willing to serve. Hon. E. W. Stephens of Missouri has also been mentioned.—*The Congregationalist*.

The number of Protestant pastors, or indeed, probably Catholic priests, who can close the year by reporting that they have received 781 members into their church, of whom 555 came on confession, is probably small. Yet this is the record of First Presbyterian Church of Seattle, the largest Protestant church in America.

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The church prayer meeting has ceased to exist in many Congregational churches in England. The secretary of the Congregational Union of Yorkshire, Rev. E. J. Saxton, says in the *British Congregationalist* that he preaches in forty churches each year, but does not give notice of a prayer meeting in four out of the forty.—*The Congregationalist*.

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The enterprise of the Gideons, the association of commercial travelers to put a Bible into each of 1,000,000 hotel rooms in the United States, is progressing so rapidly that they have already swamped the Bible publishers. Seventy thousand Bibles have been placed in 650 hotels, and the American Bible Society is now six months behind in filling orders. W. E. Henderson, general secretary of the Gideons, has therefore turned to the Nelson firm and contracted for 25,000 copies of the American revision. The 25 cent Bibles which the Gideons purchased in their first experiments have been found to be of too small print for easy reading, and being determined not to leave any excuse for any man to neglect the word of God, the society is now buying 40 cent Bibles in which the print is very large and clear.

The 25,000 Bibles for which Mr. Henderson as just contracted are to be placed in the hotels of the Pacific coast. They are to go first to the International Sunday School Convention at San Francisco in June. When the Adult Bible Class parade is held there, each man in line is to carry a Bible in his hand, and when the parade ends at the assembly hall, the whole number will be piled in an immense pyramid in the center of the platform. The entire shipment will make about two carloads, and it is the intention to have the cars carrying the Bibles on their trip across the continent labeled with great streamers and attached to one of the special trains of delegates.

Mr. Henderson has arranged for the distribution of 5,000 Bibles in the hotels of Boston on May 21. These will be dedicated in a special service at Tremont temple. As soon as the publishers can furnish them, 50,000 more will be ordered to supply the hotel rooms of New York City. Each of these Bibles carries the Gideon mark on the outside, while inside the cover there is pasted a little leaflet suggesting different chapters to be read in times of discouragement, temptation, penitence, doubt, joy, and the like.

Traveling men have expressed the greatest appreciation for the Bibles and there is no doubt that they are diligently read. One individual who has been mutilating the Bibles in various hotels that he has visited, but who has not yet been caught, seems to be almost the only exception to an otherwise universal respect for them. At Horton, Kansas, a landlady said that since the Bibles were put in the rooms of her house, her electric light bills have increased 50 per cent because her guests sit up late to read. Only three hotels have refused to receive the Bibles, and

one of these afterward relented and the manager himself paid for Bibles enough to supply the whole house.—*The Continent*.

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In a discussion of their church's system of yearly ministerial appointments among Methodist ministers in Boston, one speaker denied point-blank that the "itinerant" method shortens pastorates. He had collated figures which showed that in New England the average Congregational pastor stays in one parish four weeks less and the average Baptist pastor six weeks less than the average Methodist pastor. The average Methodist term is just five days less than three years and a half.—*The Continent*.

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An Episcopal minister in a Missouri town appointed himself a committee of one to see that the local public library was well stocked with works on the Christian religion, and then followed up his effort by issuing circulars recommending and describing the literature on the various topics connected therewith.

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Eleven and two-tenths per cent of the total population of the Japanese empire are at present pupils in the elementary schools. At the recent annual meeting of the Japanese Red Cross Society it was reported that 1,525,822 Japanese were members of that society, and that its funds amounted to 11,143,327 yen, or over five and a half million dollars.

* * *

A plan is started for providing free scholarships in American universities for a limited number of properly qualified Turkish young men, and three young men are about to start for this country to receive the hospitality of Columbia University. Singularly enough one is a Turk, another an Armenian and the third a Greek. They are vouched for by the president of Robert College and the American ambassador at Constantinople. Besides Columbia, Yale, Harvard, Princeton, Cornell and Chicago have signified their readiness to offer free scholarships. This means the beginning of a great opportunity to influence the new Turkish empire through its sons, who may be sent to this country. When students of this order came here from China and Japan, a number of Christian homes were open to receive them. We know that Chinese students who have felt the touch of Christian homes in this country have appraised these homes as among the highest products of our civilization. None of these students, Chinese, Japanese or Turks, should go back to their own country without some knowledge of the best type of American home life.

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Rev. A. Boegner, D. D., managing secretary of the Paris Evangelical Missionary Society, is in this country. At the conference of the officers of the Mission Boards of North America in New York in January he made an appeal for the work of his organization. This society, founded in 1882, is working in Africa and Madagascar. It is the only Protestant society that can easily carry on work in French Africa, since the government demands that all foreign missionaries in French territory shall speak and teach the French language.

Mormonism Today—A Pressing Need

REV. J. D. NUTTING, SECRETARY UTAH GOSPEL MISSION OF CLEVELAND.

Most people who have not given special attention to the question have the idea that Mormonism, having dropped polygamy and being otherwise moribund, no longer requires any special attention. If such a person could go with us in our Utah wagon missionary work for even one day, he would receive a rather rude awakening, to say the least. He might not find a case of polygamy—and again he might talk with half-a-dozen and not know them. But he could not talk on the religious fundamentals five minutes with any "good" Mormon without hearing beliefs advocated which are essentially and shockingly pagan, however carefully they might be veiled to avoid making a bad impression upon the stranger from the East. And in one day's calls he would almost surely come across one or more who would speak right out, flat-footed, the awful doctrine of many, polygamous, male and female, fleshly, ex-human, procreative, so-called "gods"—a doctrine which is just as pagan as ever was the Baal-worship of Elijah's time, and just as sure to bring similar moral effects if given equal sway, unhindered by Christianity. He would find the young people being most assiduously trained in these terrible ideas, young and old usually believing them sincerely as Bible truth, though they contradict not only that Book, but most of their own. He would find growth in numbers, votes, buildings, wealth, and in power of almost every earthly character. He would learn of colonies numbering thousands in Canada to the north, and in Mexico to the south, as well as smaller ones in many other regions; and perhaps of land purchases in Wisconsin and Texas, etc., for similar purposes. He would likely be told that the whole civilized world is districted for their "missionary" work in spreading this great evil, and that over 2,000 of their emissaries are constantly working outside of the Utah region to accomplish this result. And some one who was up-to-date might tell him that these emissaries had for several years back secured annually nearly 1,000 "baptized" members in the states south of Ohio and east of the Mississippi; and than 2,500 were made in the European mission last year.

In the presence of such facts the ideas of our friend would be revolutionized. But still he would not have more than a glimpse of the case.

Let him now come with me to a small city in Ohio, whose people are at least ordinarily bright and well educated; on whose blocks are a good number of sizable churches, and on one street a stirring theological seminary. A year or two ago it also had two Mormon "elders" from Utah and Idaho ("youngers" would be a better name for them, usually). There had resulted from such work as they did, going deceptively from house to house (being themselves first largely deceived), a Mormon "branch" of thirty members, with their Sunday School and meetings. One family of middle-aged parents and grown-up sons and daughters had come out of the large M. E. church; and one of these daughters (unmarried) defended polygamy to me in her own house; while the "elders" coming in, denied the existence of both polygamy and a belief in many

gods till I compelled them both to own up to both squarely! Another convert, a middle-aged woman, was from the Lutheran church; the other I have not met. Not many miles away is another "branch" (of the Utah church), in a larger city, and the same is true in Columbus, Cincinnati and other towns, and perhaps still more across in Pennsylvania and W. Va.; also in other states.

By the time my friend has seen these things he will be quite well awake; though these are still only a beginning. It will at least be clear to him that Mormonism, with all its great start of numbers, money, religious, financial and political machinery, and astute, though usually unprincipled leadership, with its fanatical goal of becoming the world-embracing government and religion both, and with every young man expecting to put in at least two years in the proselyting service of this machine—that such an institution is clearly one which must be watched, and opposed by every legitimate means, as one of the great foes of everything we hold most sacred.

But here my friend will be likely to need help. He will be likely to unthinkingly repeat the blunder of two generations, on which Mormonism has thriven and will continue to thrive—the error of supposing that an institution fundamentally religious in its grip on its people can be successfully by law or force. That error has very possibly made the Mormonism of today possible. Let us not repeat it; it is based on falsehood. But the following is true; and should be carefully pondered by every one, and especially by every pastor:

"One can hardly emphasize too strongly the fact that the fundamental need of the Mormon people—that alone which will solve the problem so it will stay solved—is the *true religion* in place of their false and really pagan system. That is the whole issue in a nutshell. Nothing else can touch the real, bottom need of the every-day Mormon. He is what he is, because he believes his system to be the *only true religion*. All the other evils of the system depend on this. Make him see that his doctrine contradicts every fundamental teaching of the Bible and reason, and he will begin to open his eyes, and if honest with the truth, to change his belief and character. That is the only way to solve the Mormon problem. We are just as surely in a great battle of religion as ever were Elijah and Ahab; and the issue is the same, "If the Lord be God, follow him; but if Baal, then follow him."

There is one simple thing which every pastor who has not already done it should do at once. He should post up, send for the literature issued by the Utah Gospel Mission, Cleveland, and have the great facts on this question at hand for us as may be feasible. These issues are published at cost, for the simple purpose of making the facts accessible; for the facts are all that are necessary to keep any honest person of sense from being deceived by the evil, while they will also awaken some to help in the great work needed in Utah. The Mission is especially anxious that now every pastor possible shall help get these facts before the people; by sermon, by conversation, by getting

thers to send for the literature, in the local press, or in any other good way; *sow the land* with the facts showing the real character of the system. Over 400 pages of tracts and booklets will be sent for fifty cents; or in proportion for lesser amounts. Funds are needed to carry on the work; and consecrated men are wanted for our unsalaried wagon work (expenses provided),

which is taking the gospel truth to every Mormon hamlet and home in the great central region of Mormonism, by the methods which appeal closest to them. The annual report of this work for the last year will be included in literature sent to pastors, stating their denomination, free. Write at once, lest the matter be forgotten. Help meet this great issue!

Conditions of Federation

(Continued from March)

It is not within the bounds of this study of the one-minister type of federated church work to enter into any extended discussion of any other plan of federation. This is so especially since no other plan for the churches of the single village or small town has been extensively worked out in practice. Our treatment of the one-minister federation will be incomplete, however, without some description of a form of work which we consider in most cases preferable to the one-minister plan. The one-minister federation, also, when it accomplishes its purpose may lead to, if not produce the more ideal form of work.

At this point we face a difficulty. We have been talking about the one-minister federation of country churches. Now we wish to talk about another form of work. What shall we call it?

Let us describe it first and name it afterward. It is not a federation which seeks to bring two or more congregations continually together for joint worship. It seeks no forms of community service which cannot be realized through the one-minister federation. It is no more truly "inter-church" than is the one-minister federation. In the past I have spoken of the one-minister federation as "church federation" and the federation of churches each having a pastor as "church co-operation." But the former is no more "federation" than the latter and the latter no more "co-operative" than the former.

In Massachusetts the one-minister federation has been called the "federation for consolidation." But churches federated under one minister are not more consolidated than churches actively federated in any other way. If by consolidation is meant organic union, I would say that the object of one-minister federations is not to secure the consolidation, in that sense, of local churches.

The organic union of churches is never an end in itself. Local organic union is a means of getting fragments of churches into condition to function in community life. Since our final objective is the perfection of both the intensive and the extensive efficiency of the churches, we may say that organic union is as much a means to federation as federation is a means to organic union.

No less than eighty cities and large towns in the United States have had inter-church federations of the kind we are trying to name. There have been but few, if any, such federations in country parishes. Nevertheless, this type of work is not distinctively confined to large towns and cities. About 20 states have organized on his plan, which is also exemplified since December, 1908, in the organization of the Federal Council of the Churches of Christ in America.

It has been called the "level plan" of church federation. We might call it the Federal Council plan. It is the most common plan of the federation of churches as such. But it has a distinctive characteristic other than that it is the most common form or the form exemplified by the Federal Council. It is the most common standard plan and the plan of Federal Council because of this characteristic.

There are some things that the churches of any given geographical unit can do better together than they can do separately. Hence, the better service of such churches. How about their maximum service? There are some things that churches can do together that they cannot do separately. Churches can never do their best work alone. They can always do their best work together. The federal union of churches is coming to its strength simply because thus, and only thus, can they fulfil their extensive responsibility. This level or Federal Council plan, for the country community at least, in contrast to the one-minister union, may well be called the maximum service federation of churches.

IX.

HOW TO FEDERATE.

Some country community may wish to form a one-minister federation of its churches. How shall it be done? This question cannot be answered in detail for any given community until the facts and factors of that field are known. There can be no "absent treatment" in federating churches. We have already given the definitions, requirements, principles and claims of such work. The churches which seek federation must be in earnest in the matter and some adequate local leader must be at hand. In order to save again the working out of new constitutions, I present what may be considered a model constitution for the one-minister type of work.

We, the Church, the Church and the Church and the Church of as indicated by the signing of this document by our officially authorized representative do hereby agree and covenant to enter the federal relationship with each other in order to gain the ends and upon the conditions stated in the following:

ARTICLES OF FEDERATION.

1. Our fundamental motive in entering the federal relationship is that we may clearly express and practically realize the common purpose of our churches to win the whole community to Christian standards of religious and moral excellence.

2. Being a federation of local churches as the Federal Council of the Churches of Christ in America is a federation of the national bodies to which we belong, we seek the federal relationship in order that we may exemplify locally

the spirit and principles of federal Christian service as set forth in the Constitution of that body, which Constitution we hereby acknowledge as our pattern and guide. We seek also the privileges of co-operation with the administrative leaders and departments of the Federal Council.

3. Our temporal motive for entering the federal relationship is that we may secure to ourselves and to the community the advantages of working and worshipping together under common pastoral leadership.

4. While the the and the churches are working and worshipping together, they shall be known as the Federated Churches of

5. Each church shall maintain its individual organization and denominational affiliation during the federation.

6. In case of accessions to membership during the Federation, each person shall be given entire freedom in the choice of his church, and the method of admission of the church chosen shall be observed.

7. The Sacrament of the Lord's Supper shall be observed at least four times each year. The form and methods used in its administration shall be left to the pastor in charge.

8. The order of Sunday morning and evening public worship shall be selected by the pastor and approved by the Federation Committee.

9. Each constituent church of the federation shall be free to hold its own business and denominational meetings for purposes other than public worship the same as before the federation.

10. Previous to the beginning of each federation year each church, according to the method usually observed in its own transactions shall elect a committee of three of its full members, as its authorized representatives. The total number of representatives thus chosen shall constitute the Federation Committee.

11. The Federation Committee shall organize itself with chairman, vice chairman, secretary, treasurer, and one financial agent from each church in the federation. The Federation Committee shall, unless at times it is deemed unnecessary, hold monthly meetings at the call of the chairman. The committee shall employ the minister, raise all money needed for the home expenses of the federated churches, provide for the fuel, lights and janitoring of the churches used by the federation, act as an advisory council for the pastor and be finally responsible for all matters pertaining to the federation not otherwise provided for.

12. The pastor of the federated churches, aside from residence in the parsonage, shall receive as salary, payable quarterly, the sum of \$..... Of this sum per cent upon its receipt by the pastor, shall be placed in the treasury of the Federation Committee to be expended with the approval of the pastor and in co-operation with him, for pastoral assistance in the form of educational lectures, evangelism or social service. If this fund is not thus expended it shall be returned at the end of the year to the pastor as salary.

13. All money for denominational purposes shall be raised by each church among its own membership and constituency, excepting that each church may have, if desired, two Sundays during the year for the courteous presentation of denominational missionary or benevolent causes and

the taking of collections according to methods approved by the Federation Committee.

14. All repairs to church property and improvements made upon church buildings shall be paid for by the church to which the property belongs.

15. The federation year shall begin in of each calendar year. The first meeting of the Federation Committee, which shall be considered as the annual meeting of the federation shall be held

16. All officers and committee elected to serve in connection with the federation shall serve until their successors are elected.

17. The Sunday Schools, Young People's Societies and Ladies' Aid Societies connected with the federation shall come together on same basis of union agreed upon by the officers of the several societies acting in connection with the Federation Committee.

18. The federation of our churches shall continue until one or all of the churches federate shall request dissolution by a two-thirds vote of its authorized voting body. Dissolution shall not take place excepting at the close of the ministerial year and then only when the request for dissolution shall be made at the annual meeting of the federation.

19. In case of the dissolution of the federated churches, each church shall be equally responsible for any debts lawfully incurred by the Federation committee.

20. These articles of federation after their acceptance mutually by the churches involved, may be amended by a two-thirds vote of the parties by which they are accepted after such amendment shall have been proposed or approved by the Federation Committee.

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SEED THOUGHTS.

ATTACHMENT TO GOD'S HOUSE.

"We will not forsake the house of our God."

Neh. 10:39.

1. Because it is the place where he dwells.
2. Because it is the place where he teaches.
3. Because it is the place where he converts.
4. Because it is the place where he sanctifies.
5. Because it is the place where he hears prayer.
6. Because it is the place where he prepares the saints for heaven.

INFLUENCES OF THE HOLY SPIRIT.

"And he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3.

1. Like rain, the influences of the Holy Spirit are copious.
2. Like rain, the influences of the Holy Spirit are seasonable.
3. Like rain, the influences of the Holy Spirit are refreshing.
4. Like rain, the influences of the Holy Spirit are fertilizing.
5. Like rain, the influences of the Holy Spirit are from above.

THE WORLD'S GIFTS: CHRIST'S GIFTS.

"Not as the world giveth, give I unto you." John 14:27.

1. The gifts of the world are trivial; the gifts of God are beyond all price.
2. The gifts of the world may be superfluous; the gifts of Christ are indispensable.
3. The gifts of the world may be reluctant; the gifts of Christ are cheerful.
4. The gifts of the world are scanty; the gifts of Christ are liberal.
5. The gifts of the world are rare; the gifts of Christ are constant.
6. The gifts of the world are selfish; the gifts of Christ are disinterested.

THE QUALITIES OF A GOOD SOLDIER.

"Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3.

1. Obedience.
2. Courage.
3. Discipline.
4. Skill in the use of his weapons.

THE TEMPLE OF THE LORD.

"Even he shall build the temple of the Lord; and he shall bear the glory." Zech. 6:13.

- I. The temple.
 1. Because the church is consecrated to the service of God.
 2. Because the church is hallowed to his residence.
 3. Because the Christ is honored by his self-manifestation.
- II. The builder.
 1. Because he prepares the materials.
 2. Because he employs the workmen.
 3. Because he superintends the workmanship.
- III. The glory.
 1. From the unlikelihood of the materials.
 2. From the magnitude of the obstacles.
 3. From the diversity of the workmen.
 4. From the perfection of the work.

A PRAYER FOR OTHERS.

"That ye being rooted and grounded in love." Eph. 3:17.

- I. The grace implored.
 1. The love of God includes admiration of his character.
 2. The love of God includes gratitude for his benefits.
 3. The love of God includes delight in his communion.
- II. Its specified importance.
 1. The love of God is the essence of religion.
 2. The love of God is the germ of holiness.
 3. The love of God is the source of happiness.
 4. The love of God is the test of meetness for heaven.
- III. The characteristics of it implied.
 1. Sincere, and not sentimental.
 2. Permanent, and not temporary.

I OF CHRIST.

"I of Christ." 1 Cor. 1:12.

1. I own his divine mission.
2. I acknowledge his essential dignity.
3. I believe in his doctrines.
4. I rely on his sacrifice.
5. I love his person.
6. I will obey his will.

GOD NOT IN STRAITS.

"Is the Spirit of the Lord straitened?" Micah 2:7.

1. Is he straitened with regard to time?
2. Is he straitened with regard to place?
3. Is he straitened with regard to persons?
4. Is he straitened with regard to means?
5. Is he straitened with regard to instrumentality?

THE GOSPEL MAKING A STIR.

"And the same time there arose no small stir about that way." Acts 19:23.

- I. The peculiarities of the gospel as a way or system of religion.
 1. It is a peculiar way of thinking.
 2. It is a peculiar way of feeling.
 3. It is a peculiar way of acting.
- II. The nature of the stir the gospel should produce.
 1. Excitement.
 2. Inquiry.
 3. Prayer.

ACTIVITY.

FILLED TO THE FULL.

"That ye might be filled with all the fulness of God." Eph. 2:19.

- I. In filling the heart, God empties it of its former occupants.
2. In filling the heart, God takes possession of it personally.
3. In filling the heart, God replenishes it with all the graces and dispositions of the Christian character.
4. In filling the heart, God replenishes it with every grace completely or perfectly.
- III. By what means may we be filled with all the fulness of God?
 1. By being sensible of our emptiness.
 2. By abounding in prayer.
 3. By cherishing love to Christ.
 4. By following hard after God.



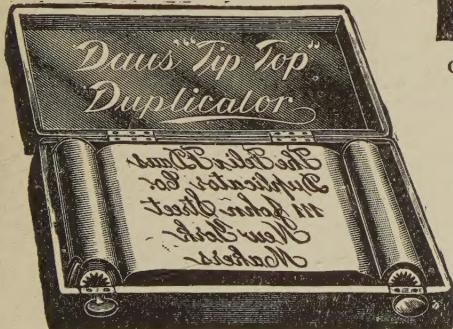
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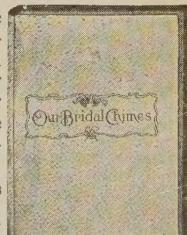
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